

**PERCEPTIONS OF LEADERSHIP AMONGST  
ETHNIC MALAY PUPILS IN RESIDENTIAL SECONDARY  
SCHOOLS IN PENINSULAR MALAYSIA IN THE CONTEXT OF  
NATIONAL DEVELOPMENT.**

**NIK AHMAD HISHAM BIN ISMAIL**

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## ABSTRACT

### PERCEPTIONS OF LEADERSHIP AMONGST ETHNIC MALAY PUPILS IN RESIDENTIAL SECONDARY SCHOOLS IN PENINSULAR MALAYSIA, IN THE CONTEXT OF NATIONAL DEVELOPMENT.

This thesis examines the perceptions of ethnic Malay pupils in Residential Secondary Schools (RSS) towards leadership in Malaysia. The thesis begins with a discussion on the struggle for leadership in the case of a multi-ethnic society like Malaysia. The thesis examines the circumstances that led to ethnic Malays' '*struggle for survival*' through the policies of education. The thesis acknowledges that the establishment of the RSS was part of the ethnic Malays' '*struggle for survival*' and has since become an important source for ethnic Malay leadership in Malaysia.

The research framework has been developed using the concepts of leadership and elitism. In this study, the government has acted as the catalyst for modernising the ethnic Malay community. Thus, the RSS, as a governmental institution, is considered as playing an important role in selecting pupils who are expected to become the future leaders in Malaysia.

The major research questions are: (a) what are the perceptions of ethnic Malay pupils towards education?; (b) what is the selection process for ethnic Malay pupils into the RSS?; (c) how do the RSS operate?; (d) What are the perceptions of ethnic Malay pupils towards leadership? and; (e) what are the perceptions of ethnic Malay pupils towards leadership in Malaysia? The quantitative data are analysed using Statistical Package for Social Sciences (SPSS) and Chi-Square analysis. The results are presented using frequency tables and significant values for the hypothetical analysis. The qualitative data are analysed using categorization and comparison. The results are presented using frequency tables and rankings. In addition, documentary analysis is used to complement the results in this research.

In general, the results of the study show that there are both similarities and differences in the perceptions of pupils towards the importance of education, leadership and in particular leadership in Malaysia. The results show that pupils are indifferent in their perceptions towards education. However, the study would suggest that the role of education for national development, especially for ethnic Malays, may reflect the objectives and aims of the government for future ethnic Malay leadership in Malaysia. The results also show that pupils' perceptions towards leadership in general and leadership in the context of Malaysia are different in terms of their SES, demographic area, and academic achievements. The study suggests that religion, culture and ethnicity are still important factors for leadership in Malaysia.

## DEDICATION

This work is dedicated to my mother, **Rafeah Kassim**, my grandmother **Aishah Mohammed Nor**, my late grandfather, *Almarhum* **Kassim Yaacob** and my late father, *Almarhum* **Ismail Nik Kob** for their overwhelming love, support and trust in me.

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I thank Allah *Subhanahu Wa Taala* the Most Magnificent and the Most Merciful for His blessings, I seek His guidance and kindness, *AMEN*.

## ABBREVIATION

EDSK	EDUCATION DEPARTMENT OF THE STATE OF KEDAH
EPRD	EDUCATION PLANNING AND RESEARCH DIVISION
KBSM	KURIKULUM BERSEPADU SEKOLAH MENENGAH (Integrated Curriculum for Secondary School)
KBSR	KURIKULUM BARU SEKOLAH RENDAH (New Curriculum for Primary School)
MARA	MAJLIS AMANAH RAKYAT (Council of Trust for Indigenous People)
MCKK	MALAY COLLEGE KUALA KANGSAR
NEP	NEW ECONOMIC POLICY
NSS	NORMAL SECONDARY SCHOOLS
PERNAS	PERBADANAN NASIONAL (National Corporation)
PMR	PEPERIKSAAN MENENGAH RENDAH (Lower Secondary Examination)
RSS	RESIDENTIAL SECONDARY SCHOOLS
SEDC	STATE ECONOMIC AND DEVELOPMENT
SPM	SIJIL PELAJARAN MALAYSIA (Malaysia Certificate of Education)
UDA	URBAN DEVELOPMENT AUTHORITY
UPSR	UJIAN PEPERIKSAAN SEKOLAH RENDAH (Primary School Evaluation Test)

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# CHAPTER 1

## LEADERSHIP PHENOMENON AND ETHNIC MALAYS

### 1.1 Introduction

This chapter addresses the problem of leadership with particular reference to the Malays in Malaysia. It summarizes the circumstances that lead to the struggle of Malays for their survival through the mechanics and policies of education and, in particular, the importance of the Residential Secondary Schools (RSS). The thesis shows how education has been the means of ethnic Malays' struggle for leadership. In this research, the thesis examines the perceptions of ethnic Malay pupils in Residential Secondary Schools (RSS) towards leadership in Malaysia. The thesis also examines the circumstances that led to ethnic Malays' '*struggle for survival*' through the policies of education. The thesis acknowledges that the establishment of the RSS as part of the ethnic Malays' '*struggle for survival*', and has since become an important source for ethnic Malays' leaders in Malaysia. The chapter ends with a statement of the problems, aims, significance and scope of this research.

### 1.2 The Future and The Malays

As we move closer to the year 2000, the world faces major global challenges, including the threat of economic recession, political agitation, social degradation, and environmental devastation. These challenges not only pose constraints to the development of an individual, but also to society. Many authors, for example Toffler<sup>1</sup> and Kawamura<sup>2</sup>, have portrayed the future with more uncertainty and unpredictability for

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<sup>1</sup> TOFFLER, A. & TOFFLER, H., 1993.

<sup>2</sup> KAWAMURA, M., 1993.

humans and civilization than ever before. They believe that the future involves more than the struggle between dynamic human needs, values and the pace of change. In addition, these authors have shown more interest in the social paradigm which postulates the relationship between the individual, society and environment in a futuristic context.

Morris<sup>3</sup> anticipates that the present human civilization will experience turbulence, conflict, and above all a transformation to an uncertain future. Morris's depiction of the future takes into account the phenomenon of uncertainty and unpredictability and emphasizes the struggle between human values and human perceived needs to master the planet. In association with Morris's skepticism, Toffler<sup>4</sup>, suggests that the process of human development and civilization can be categorized into '*three waves*', encompassing the agricultural revolution, or '*the First Wave*'; the industrial civilization, or '*the Second Wave*'; and the post industrialization, or '*the Third Wave*'. Toffler speculates that '*the Third Wave*' will tear the family apart, destabilize the economy, paralyze the political system and shatter human values. In both authors' predictions, these challenges between a struggle of human values and human needs will change the course of history of human civilization.

On the other hand, Keller and Clarke<sup>5</sup> foresee the future of human civilization in a new dimension. Both authors agree that the post industrialized society are not only *technetronic* or technology and electronic advancement but also more humane in nature. They argue that in such a society, mankind's earlier preoccupation with the mastery of nature will turn into a preoccupation with the mastery of oneself. In the future the social stratification of a society will be based not on blood and wealth, money or power, but on finding new intellectual solutions, new technical applications and new ethics and moral values. Ultimately, the new dimension of human civilization will represent more harmonious, peaceful, cooperative and fairer international relations in the future.

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<sup>3</sup> MORRIS in MEAGHAN, M., 1993., p.31.

<sup>4</sup> TOFFLER, A., 1980., p.26.

<sup>5</sup> KELLER, S., & Clarke, A.,C., in STROM, R.,D., 1973., p.116.

In their final analysis, authors<sup>6</sup> on this subject agree that education and training are vital ingredients to the advancement of human civilization. Both elements, education and training have been at the heart of human civilization and development. The early philosophy of education, especially the works of the great Greek philosophers such as Aristotle and Socrates, emphasizes the transformatory nature of education as a mechanism for development. Education has enabled mankind to continue and advance from the enigma to the possession of knowledge which remains the essential element of human civilization. This philosophy is a crucial component in exploring the nature of the relationship between individual, society and environment in all aspects of human life.

Futurists predict that mankind will enter a marvelous history in which information and intelligence, not labour or capital, will play the key role in production. Thus, educated men will be the focus of human civilization and the vessel of leadership again. Since the beginning of human existence, knowledge and education have been expanding and becoming the birthright for humans. Such developments are creating for each society a similar set of new problems. For example, the need for shelter in the future might dictate the need for new patterns of housing and accommodation. Similarly, the need for education and new knowledge may reflect the demands of new structures for the creation and distribution of knowledge. The need for security may reflect the new values guiding the changing relations between different ethnic groups, generations and genders. Taken together, such trends and problems form clusters of social issues which, for their importance and novelty, may usefully be recognized as future oriented tasks of the society.

Education is one key for development and development can be defined as the improvement of the quality of life and the eradication of all kinds of deprivation. Secondly, development is also intended for the enhancement of an individual's physical, intellectual, emotional and spiritual well being. These dynamic aspects of an individual command new needs, attitudes, values, skills, and knowledge that only better training and

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<sup>6</sup> Such as MORRIS M., TOFFLER A., KELLER S., & CLARKE A.C.

education can provide for. Education has and always will be important for human civilization. To raise this simplistic view of education in developing nations is not to deny the profound changes that are visible within a contemporary developing society. Greater educational ideas in the past have apparently led to a '*knowledge explosion*' in developing societies and will inevitably lead to changes in the future that will be more pronounced.

For example, in economic terms, many developing nations allocate a significant amount of their Gross Domestic Product (*GDP*) in terms of Government Consumption Expenditure (*GCE*) to education. The Seychelles spend 8 percent (1990), Kenya 6 percent (1991), Thailand 2.8 percent (1991), and Malaysia 4.1 percent of GDP on education<sup>7</sup>. These figures exemplify the effect of a '*knowledge explosion*' among developing nations, especially with regard to the betterment of the population and the anticipation of challenges of the future.

In most developing countries, social and economic mobilization, and to some extent, the political status of the people, are based on the educational achievement of an individual. The higher the academic achievement of an individual, the more important the position he or she holds in a society. Brookover and Gottlieb<sup>8</sup> note that education is one of the several potential elevators in helping people to move from one status to another, but they warn that for many people the elevator does not always travel upwards. Teachers, education planners and school administrators in developing countries are all the products of middle-class values and this can be perceived as a means of keeping lower-class pupils at the same social and economic positions held by their parents.

One implication of a '*knowledge explosion*' in developing countries is a change in the expected lifestyles, attitudes and behaviours of the people. Secondly, the evolution of a '*subclass*' of highly skilled professionals and leaders may be moving gradually towards

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<sup>7</sup> UNITED NATIONS., 1994., p.231.

<sup>8</sup> BROOKOVER, W.,B., & GOTTLIEB., in CHARTERS, W.,W.,Jr., & GAGE, N.,L., 1963., p.3.



a position of greater influence within the socioeconomic system. They reflect the rise of the '*intellectual elites*' in the evolution of a new social stratification. The fortunate few who are better educated than the masses hold important positions in the government and society. Educational selectivity is perhaps the single most important variable in the social stratification in developing societies. It is well established that people with more education have better chance to take advantage of the changing opportunities in this life. They are generally more mobile and relatively adaptable to all situations.

As an example of a developing nation and a plural society, Malaysia is not unique. Multi cultural, multiethnic and multi religious populations can be found all over the world. However, what is unique about Malaysia are the divisions in the population according to the distribution of '*power*' between various ethnic groups. Ethnicity defines the division of '*political and economic power*' and as a result, this division has become one of the many challenges that people in Malaysia will experience in the future.

A plural society<sup>9</sup> is one in which the different races of a population live as separate communities. The '*dual-economy*' and '*plural society*' paradigms can be used to define a '*Malaysian socioeconomic map*'. These paradigms are based on the assumption that the economy is split between a capitalist sector and a stagnant agriculture sector which are mutually dissociated from each other. The society is divided into distinctive social and economic sectors but is held together within one political unit. However, in reality, persons of different ethnic groups are involved in a series of daily social relations that are not defined along communal lines such as in the workplace, marketplace, and school. One might question how this situation arises. What are the implications of this type of population distribution for the development of a nation? An intuitive proposition is that such an arrangement cannot be stable. It is a situation that can and will, almost inevitably change with conflict - a conflict that is not immune to the changes experienced by the rest of the world.

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FURNIVAL, J., S., 1967.

Many have perceived Malaysia as a plural society whose survival depends upon its ability to create and sustain political and economic compromises between the major ethnic groups. In addition, many also believed that the political compromise can only work in the long run if the social and economic well-being of the population is improved through a carefully and systematic developmental planning. Since her independence in 1957, many major policies bearing on politics, economics, or social well-being reflects these compromises.

In Peninsular Malaysia, there are three major races: the Malays, the Chinese and the Indians. They are divided not only by race, but by religion, language, culture, customs, food, dress, occupation and living areas. Ratnam<sup>10</sup> sums up the existence of a plural society in Malaysia as a complete absence of cultural homogeneity where each ethnic group has its own religion, language, customs and habits. These differences inevitably create a serious obstacle for unification. In addition, certain cultural matters, particularly languages, have become tedious political issues, especially in education.

The Malays who are Moslems, are mostly rural. They are rice farmers, small holders and fishermen in the main. Through historical circumstances, they hold political power and in urban areas, are prominent in the civil service, which attracts many educated Malays. An increasing number of the Malays may be found in business and white-collar professions but most urban Malays are labourers, small businesspeople and low wage earners at the lower end of the socioeconomic scale. The basic point raised by a few researchers is that Malay urbanization may be occurring independently of economic development.

This perspective, variously labeled as '*over urbanization*' and '*pseudo urbanization*' has two important aspects. First, the '*pull factor*' of economic opportunities does not cause the urban growth and urbanization (*ratio of urban population to total population*) in the cities but by the '*push factors*' of rural poverty and overcrowding. The consequences,

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<sup>10</sup> RATNAM, K.,J., 1963., p.1.

even in an economically stagnant society, may be significant additions to urban populations which the urban industrial economy is not absorbing, but remain marginally employed in unproductive jobs, or even unemployed. Second, it emerges that '*over urbanization*' has become a burden on economic progress because most of the rural-to-urban migrants do not contribute significantly to economic production, but demand larger outlays of public services, such as housing, education and transportation<sup>11</sup>.

The Chinese are urban dwellers and concentrated in the cities and towns in the west coast states of Peninsular Malaysia. They occupy all positions from labourers to business executives and white-collar professional positions, and by and large, the Chinese dominate the economy of the country. As for the Indians, however, most of them can be found working as estate labourers in the rubber growing plantation areas in the west coast. In urban areas, Indians are predominantly labourers, businesspeople and professionals, especially in the west coast states. In the strictest sense, Malaysian society is a medley, because the inhabitants are mixed but do not combine. Each group maintains its own identity although as individuals they interact, on a formal basis such as in the workplace, the marketplace and leisure parks. Malaysian society is a mixture of different ethnic groups living side by side within the community and within the same political, social and economic units but separated by ethnically and culturally defined identities.

The rapid development and economic success of the nation also remain the two most significant variables in maintaining the current peace and harmony in Malaysia. Thus, taking into consideration that there are only two broad categories of power and population, many Malaysians agree that the Malays predominantly control political power and the non-Malays predominantly control economic power. Here, one could question the rationale of the division of power between the different ethnic groups. However, many in Malaysia are concerned with the '*balance of power*' and how much longer the situation can remain calm. This is a political argument that has to be tackled

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<sup>11</sup> HIRSCHMAN, C., in LIM, D., 1983., p.111.

with caution. The '*balance of power*'<sup>12</sup> will remain an unsettled and volatile issue in the heart of many Malaysians.

The future will remain '*a mystery*' to many of them. Malaysians have learned from the sense of frustration and discontentment that swept the country in 1969, which divided the population between those demanding more change and those digging in to prevent change. Unfortunately, these frustrations and discontentments led to racial violence in the same year. The lessons learned from this event can never be erased from the nation's history and have since become the reference for future actions and policies of the government. It has also prompted a move towards the balancing of power among the different ethnic groups.

Historically, the challenges faced by Third World nations have been partly due to the policies and actions of the colonial powers. In some nations, they have promoted the creation of a plural society that has been acceptable in '*the normal circumstances*', by helping and encouraging migration mainly for economic and social reasons. '*Normal circumstances*' refer to a situation in which policies could be carried out by the colonial administration without much resistance from the indigenous population. Penang was practically uninhabited when Francis Light landed in July 1786. There were only a few Malays, farming the land for rice. Later, after the British had established themselves on the island, they allowed the Chinese to migrate to Penang. They employed Indian convicts as labourers in the public works and allowed traders from Madras to settle in Penang. By 1858, the population of Penang was almost 58,000. The Chinese became the largest community with 24,000, the Malays numbered 20,000, and the Indians with 12,000. In 1819, Raffles established a settlement in Singapore. The British retained Singapore in order to have a commercial centre that was more accessible to the Malay Archipelago. The port immediately prospered. From the beginning it was a free port and its merchant community grew rapidly. In 1824, the Malays were still the majority. By

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The first act to balance power between ethnic Malays and other minorities was agreed by both sides during the Independence talk with the British. The reconciliation was agreed upon rights and privileges for the Malays and citizenship rights for minorities. Later, this reconciliation of power was shown in the incorporation of ethnic political parties into one united party in the political scene of Malaysia today.

1827, however, the Chinese were emerging as the majority. In 1860, the population was 81,000, 50,000 of which were Chinese<sup>13</sup>.

A plural society therefore developed in the Strait Settlements under British rule. During that period, the formation of a plural society in the colony happened quite naturally. Resistance from the local population was prevented by the '*brilliant colonial policies*' which in the case of the Malay states, meant that the sultans were corrupted with gifts and status. The British promised that they would carry out protective measures to guard the rights and privileges of the locals over those of the immigrants. The Malays, who had already established their villages and were working on their lands within a settled community of family groups, saw no reason to change their way of life. For the immigrants, however, the new country was a new challenge and a new frontier for their survival.

Even if the colonial powers were not to be blamed for their unprecedented actions, their policy of '*divide and rule*' prevented any interrelationship between the different ethnic groups. Each group established its own identity and a '*special*' relationship with the colonial powers. The division of people according to their appropriate '*power holding*' was historically proven and valid. For example, in Malaysia even now, the Malays were employed in the administrative and agricultural sectors, the Chinese in trade and finance while the Indians found themselves in labour-intensive industries and plantation sectors. Unfortunately, the British felt that at that time the establishment of any relationship between the different ethnic groups was unnecessary. The social divisions became the root cause of all the agitation and insecurity among the various ethnic groups in the country. As a result, stereotypes, a feeling of uneasiness and insecurity grew among the ethnic groups. Today, more than forty years after achieving independence, some stereotypes and insecurity remain. Unfortunately, the negative perceptions and traits associated with the Malays such as laziness and unproductive which came about in colonization era remains. Similarly, the Indians have been labeled as dirty and

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<sup>13</sup> TURNBULL, C.,M., 1972., p.14-22.

unproductive people. By contrast, the Chinese have been labeled progressive and productive people. Such stereotypes persist today, though with less impact, as they are less potent in discouraging personal development and self-confidence.

In Malaysia the differential importance of socioeconomic and political change has left two equally balanced sections of the national community feeling deprived. The Malays, regarding themselves as '*bumiputera*', or '*son of the soil*', resent the fact that while national independence has returned political control to them, it has not sufficiently transferred economic control to the ethnic group. On the other hand, the non-Malays particularly the Chinese, resent the fact that although they have contributed most to the economic development of the country, the structure of political power is skewed in favour of the indigenous people. For example, rural Malays, who are mostly farmers had to sacrifice their lands to the moneylender who are non-Malays and as a result may develop not only prejudices but also intense feelings of uneasiness and insecurities towards the ethnic minority. Sometimes, the privileges and rights given to Malays as stated in the Constitution are not always proven unchallenged by non-Malays. These examples show the complexity of multiethnic society in particular in the context of struggle for power. It is after all not surprising that issues that most clearly divides any society, whether caste, religion, language, race or others, have constituted an important theme in the '*struggle for power*' and leadership.

The Malays, by virtue of being '*sons of the soil*', insist that their interests should be safeguarded through certain concessions and privileges. The non-Malays however, demand that their own rights as citizens of the nation be progressively recognized - a stand that led to the 1969 ethnic riots. The leadership process in Malaysia is assumed to consist largely of an attempt to establish and maintain a viable equilibrium between the different ethnic groups. The logical explanation is that the indigenous groups, holding political control of the nation's apparatus, would want to get more economic benefits and advance cultural interest, and on the other hand, the non-Malays would expect to claim more political representation, as a '*fundamental right*', to protect their economic and cultural interests.

Ahmad<sup>14</sup> asserts that after the ethnic riots in 1969, the notion of a strong executive was, in fact, enshrined in the Constitution and the event provided the rationale for tilting further away from the Westminster system, so that power of the multiethnic society could be more securely retained in the Malays' hands. This issue of '*power reconciliation*' between the ethnic groups has been crucial in ensuring the development of the country. Smith<sup>15</sup> discovers this new type of social organization, qualitatively different from the caste or estate systems to be divided vertically into different '*communal groups*', which are in turn conceived as homogenous entities and capable of acting corporately. This view is based on the premise that there exist shared social values and institutions in the society. However, there is a general assumption that rising tensions and conflicts will inevitably occur in this society. There is a special concern to understand how the plural society in Malaysia can be maintained despite the insecurity and disunity. Gullick, Ratnam, and Milne<sup>16</sup> conclude that government roles and efforts towards achieving political stability have been praiseworthy in Malaysia. For instance, although the creation of a national identity might be based upon the cultural attributes of a particular ethnic group, provision is made for the political and economic interests of the non-Malays. Today, conciliatory attitudes and practices have become apparent between the moderate and responsible leaders of all backgrounds represented in Malaysia's governing alliances.

As mentioned earlier, during the colonization period, the economics and social activities in Malaya have been identified with race. The colonial interests controlled the plantations, banking, finance, and public administration. The Chinese and Indians, originally imported as cheap labour for tin mines and rubber plantations, gradually emerged as the dominant economic groups in the modern sector. While developing the colonial economy, the Malays were left to depend on a subsistence agricultural economy. As a by-product of a historical process, a legacy of fragmented economic organization has burdened the economy. For example, a large racial wage differential has

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<sup>14</sup> AHMAD, Z., in MORLEY, J., W., 1993., p.143.

<sup>15</sup> SMITH, M., G., in KAHN, J., S., & FRANCIS, L., K., W., 1992., p.1.

<sup>16</sup> GULLICK, J., 1964., RATNAM, K., J., 1963., & MILNE, R., S., 1967.

characterized the labour market, and has provoked ethnic fragmentation. In education, English schools were made available for all ethnic groups, Malay vernacular schools for the Malays, and Chinese vernacular schools for ethnic Chinese. Each school was meant to prepare children from each race for life within the bounds of their own community. No attempt was made to broaden their understanding of the other races.

Most Malays were to become literate in Malay language and to appreciate their customs, but were not educated to improve their social and economic status. The education provided to Indians was so low in standard as to have little value. It was expected that their children would continue to work as estate labourers. On the other hand, the Chinese with their strong economic background were capable to provide better education for their children. So, when secondary and higher English education was introduced in the middle of the 19th century, the Chinese were in a more auspicious position as for access to English schools. In addition, they were fortunate since their locality was closer to urban area where the English schools tend to be concentrated.

From the Malays' point of view, the profound error perpetrated by colonial educational policy was the nonexistence of the inter-ethnic unifying force in education that was so imperative in a plural society like Malaysia. Each ethnic group was enclosed within its own language, culture and education during this period, and this only served to reinforce and perpetuate the ethnic division. The impetus for inter-ethnic relationship eventually came very late after the introduction of the '*Free School System*'. 'The grants from the Strait Settlements Office funded the '*Free Schools*', and the schools were opened for all pupils regardless of their ethnicity. The common experience of this school system was that it bridged the gap between the races. The opportunities to engage in it, however, remain limited.

In the years following independence, and the amalgamation of the Malays' rights and privileges in the Constitution<sup>17</sup>, the Malays' agitation resulted in a strengthening of the

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<sup>17</sup> The first clause of Article 153 (Malaysia Constitution 1956) states that it is the responsibility of Yang DiPertuanAgong (The King) to safeguard the special position of the Malays, and since Malaysia Day (1963),



Malays' character of the nation. Thus, the Constitution encourages the giving of special treatment to the Malays, the aboriginals of Peninsular Malaysia, and the indigenous peoples of Sabah and Sarawak, to raise their educational and economic status to the level of the non-Malays. Regarding the Malays and the indigenous peoples of Sabah and Sarawak, the Constitution is more specific. The government allows reservation of lands and provides grants, scholarships, training and other similar educational privileges. When permits or licences are given for the operation of trade and business, Federal law requires that most permits and licences be given to and reserved for the Malays. Thillainathan<sup>18</sup> rationalizes the policy as a key instrument of the government for reducing interracial differences in the country. Moreover, Malay language has become the effective language of instruction in the education system. The balance of power seemed to be achieved until 13th of May 1969.

In 1969, after the first general election, ethnic conflicts shattered peace and harmony in Malaysia. Communal tensions in the post colonial era have had roots in the unequal distribution of economic opportunities between ethnic groups during the colonial period. In addition, the resistance of the non-Malays to cultural assimilation has often been interpreted by '*nationalist*' Malays as evidence of the unwillingness of non-Malays to identify fully with Malaysia. The riots had created new ethnic tensions between different ethnic groups in Malaysia. The riots lasted for several months until the government announced an emergency period. As a result the government had to introduce New Economic Policy (*NEP*). The aim of the *NEP* was to restructure the society in such a way as to gradually reduce economic stratification between the ethnic groups.

Under the *NEP*, the Malaysian government has established a programme, based on twenty-year time-frame, through which the government has aimed to equalize economic opportunity for all citizens by eliminating the identification of certain economic functions

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of natives of Borneo. The Constitution Amendment Act (1971) seeks to remove from the arena of public discussion, even in legislature, any matter, rights, status, provisions, positions, privileges, sovereignty, or prerogative established or protected by the Constitution relating to...the special position of the Malays and indigenous of Borneo cit. op.SUFFIAN, H.,1972.,p.245-46.

with particular ethnic groups. To achieve this, the NEP has been designed to award special rights and privileges to the Malays and other indigenous peoples under the Constitution (*Constitution Amendment Act 1971*), by initiating a variety of protection policies. These include subsidies, quotas, scholarships, licensing and trade concessions to offset the Malays' disadvantages in relation to other ethnic groups. The low income experienced by the Malays and their correspondingly low propensity to accumulate capital has meant that many capital shares reserved for Malays in private enterprises could not be taken up by the Malay individuals or firms. The shares had to be held in a trusteeship by such government statutory bodies as the Council of Trust for Indigenous People (*MARA*), the National Corporation (*PERNAS*), the Urban Development Authority (*UDA*), the State Economic and Development Corporation (*SEDC*), the *Bank Bumiputra* and the Development Bank (*Bank Pembangunan*).

In the 1980's, the government has adopted '*Islamization Policy*' in many of its agencies. The political defection of Anwar Ibrahim accentuated the policy<sup>19</sup> to the government. He was won over by Prime Minister Dr. Mahathir's Islamization policy, having been promised a major role in the formation and implementation of the policy<sup>20</sup>. As a result of the policy, the International Islamic University, Bank Islam, Religious Residential Secondary Schools, and many other Islamic base institutions were established. The new trend of the government policy was established in parallel with the '*awakening of Islam*' in the country. Islam has been lauded as the solution to develop the Malays' physical and spiritual needs.

During the era of the NEP, the education system was also reorganized to make higher education more accessible to Malays. For example, the government has allowed gradual expansion in the use of the Bahasa Melayu (*Malay language*) in education institutions from the primary to university level, the setting of communal quotas for admission to

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<sup>19</sup> Anwar Ibrahim is currently Deputy Prime Minister of Malaysia. Before joining the government he was a Youth leader who had challenged the policies of the government for Malays' rights in particular the Malays' socioeconomic status and the national language.

<sup>20</sup> ZAINAH, A., 1987., p.38-9.

tertiary level, and the provision of scholarships for Malays. The establishment of these programmes under the NEP has led to the creation of a new Malay society. In the economy, Malays have progressed in two ways. First, the Malays now hold most of the key positions in the public sectors. The Malays now hold many top level positions in the government. Secondly, individual Malays are now being access to share-ownership in the private sector and state-run corporations. The proportion of shares in limited companies owned by Malays rose from 4.3 percent in 1971 to 20.3 percent in 1990<sup>21</sup>.

The implementation of the NEP also caused a large increase in Malay middle-class elites, partly through better education and the preferential recruitment of Malays in the government public sector and state-run corporations. Malays are able to secure more than their share of jobs under the NEP because of their control of the bureaucratic machinery, and through it, the recruitment policies of public enterprises and the private sector. Between 1970 and 1990, there was an increase in the proportion of the Malays' workforce employed in middle class occupations: white collar occupations rose from 13 percent to 27 percent. Representation of Malays in the '*top*' professions also increased; from 4.3 percent to 15.6 percent for architects, 7.3 percent to 34.8 percent for engineers, 3.7 percent to 27.8 percent for medical doctors, and 6.8 percent to 11.2 percent for accountants<sup>22</sup>.

Indeed, as shown earlier, one lever of the '*power reconciliation*' is education. People who have better educational opportunities have better economic opportunities and thus enhanced social mobility. Shibutani and Kwan suggest that a society become dominant when it exploits all possible resources in economics for competitive advantages through education and leadership<sup>23</sup>.

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<sup>21</sup> SIXTH MALAYSIA PLAN., 1991., p.103.

<sup>22</sup> SECOND OUTLINE PERSPECTIVE PLAN., 1991., p.118-20.

<sup>23</sup> SHIBUTANI, T., & KWAN, K.,M., 1965., p.174.

In early 1990s, many countries especially in the East Asian region experienced a new phenomenon in human development especially in the light of globalization of the world economy. This phenomenon has also created new challenges to the development especially in developing countries such as Thailand, Malaysia and Indonesia. Thus, the role of the government in securing and maintaining the harmony and stability of the multi ethnic and multi religious population is even greater. In many developing countries widespread faith is placed in the efficacy of the education system to alleviate the economic poverty of certain ethnic group. It is hope that education will provide a lever for socioeconomic mobility for lower classes and to bring a more equitable distribution of wealth in the society. Malaysia as a developing nation is no exception. For example in Malaysia the role of the government or the ruling party undoubtedly brings further transformation for ethnic Malays' leadership.

The Malaysian government sees that four interlinked goals are achievable through the education system: (1) national unity; (2) reduction and eradication of poverty; (3) labour development for rapid economic growth; and (4) the acceleration of Malays social and economic mobility, including the nurturing of a new community of Malay leadership<sup>24</sup>. Singh<sup>25</sup> asserts that education acts as the desired channel of mobility for all ethnic groups in Malaysia especially for the Malays. Government educational policy has made it possible for more ethnic Malays mobility in higher education as compared to other ethnic groups in Malaysia.

Here, in the absence of other channels of mobility, the Malays have used the educational channel more effectively than other ethnic groups. The discussion on a power struggle in multi ethnicity and multi religious aspects of Malaysian society for leadership will be explored in the view of humanistic approach as seen by many researchers in the beginning of this chapter. This will be discussed further in the following chapters especially in Chapter 3 (*Leadership*) and Chapter 4 (*Elites*) in this study.

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<sup>24</sup> TAN, L., H., (1982). p., 4.

<sup>25</sup> SINGH, J., S., (1883). p., 12.

### **1.3 Context to the Problem and Statement of the Problem**

This section will discuss the context and the statement of the problem of this thesis. This thesis is about the transformation of Malay society through the education system for leadership in Malaysia. The thesis focuses on two global processes, namely leadership and education. Leadership in the context of this thesis refers to the process of the Malays' *'power struggle'* to remain in power in a multiracial society. Education refers to the formations of elites through the establishment of the residential secondary schools. Thus, this thesis is primarily interested in the perceptions of ethnic Malay pupils in residential secondary schools towards leadership in Malaysia.

Education plays a major role in the development of Malaysia. Over decades of independence, the government has given Malays the opportunity to move forward from a poor society to an industrialized society through the promotion of various government policies that are in their favour. Today, education has two major objectives in Malaysia. First, to assist in the fulfilling the needs of the Malays and the erecting of infrastructures for development. Second, to become an instrument in achieving national unity and integration.

Apart from these two general objectives, education has a unique objective particularly for the Malays. Education has become an agent for transforming the underclass Malay into more dynamic and progressive individuals. Further, it has become the vehicle that mobilized the Malays to participate actively alongside other ethnic groups in the development of the nation. Overall, education has not only been a reflection of *'the needs and aspirations'* of all Malaysians but it has become the means to meet the present and future leadership needs and aspirations of the Malays. Therefore, the explosion of educational aspirations of the Malays has been a striking feature and challenge of the current and future inter-communal relation in Malaysia.

The government who acknowledge education as one of the most powerful measures in restructuring the society has supported the underlying philosophy of the Malays' recent

history. The introduction and expansion of educational programmes have led to a greater supply of the Malays needed to meet the demand for a racially balanced employment and to the creation of a viable Malay commercial and industrial community. On the other hand, it also means a further restriction of opportunity for the non-Malays.

This study addresses the Malaysian educational system, with particular attention to Malays in the context of education in the colonial period and after independence. The expectations and aspirations of Malays towards leadership and education are also discussed in the study. It can be argued that a fruitful explanation and understanding of the concept of Malay leadership can be obtained through an investigation of political, economic and educational trends in Malaysia. It is the researcher's opinion that the leadership transformation phenomenon is the most striking manifestation of the psychological and social change exhibited by the Malays. It has played a vital role in the mobilization of Malays towards development and has eased the process of modernization and social change. Perhaps one of the most striking pieces of evidence in the role of the leadership transformation phenomenon in development is the successful education programme in residential secondary schools. The graduates of this education system have been not only past leaders, but also have sustained their influence in the government and corporate sectors in Malaysia today.

In the early stages of its establishment, the residential school system was targeted at recruiting ethnic Malay pupils from the rural areas. As the success of the system increased, especially marked in the production of better graduates, and the difficulty of recruiting pupils from rural areas, was eventually overcome when the system was opened to all ethnic Malays, from both urban and rural areas. This has led to the creation of a new social-psychological structure within the residential secondary schools. Rural pupils might lose some ground in their '*struggle*' with the new group in the system. This new group of urban pupils have given a new dimension in the study of residential secondary schools. However, this will be one area that merits investigation in the future.

The residential school programmes have been carried out without any conflict or resistance from non-Malays. The programme's policy has been designed according to the '*reconciliation mode*' exercise between the various ethnic groups in the country. The system contrasts sharply with the experience of many other countries, both in developed and developing countries. If the system were to be carried out in a developed nation, it would have to justify its establishment with the concept of equality and the democratization of education. Yet, as can be seen in Malaysia, due to its complexity and historical circumstances, the formation of the system is seen as a means for reestablishing the balance of power between the '*haves*' and the '*have-nots*' or the non-Malays and the Malays.

The transformation phenomenon may be a very complex social psychological process. What follows is an attempt to identify possible sources that have prompted the emergence of the phenomenon. The factors that seem crucial to its genesis are education, the formation of elites and the social psychological milieu of leadership. Moreover, the researcher will identify and discuss the salient social psychological factors underlying Malaysia's rapid development and their implication for the future development of leadership. These social psychology factors refer to the attitudes, value orientations and behaviour of the individual, with special reference to Residential Secondary Schools' pupils.

The study also holds the view that leadership has a distinct meaning in Asian society. In many Asian cultures, the most important aspect of leadership is the need to impart knowledge to transform the society. There are two important aspects of knowledge in Asian culture. First is the respect for learning, that is, to value the intrinsic importance of educational achievement. Second, the belief among youth that knowledge is the catalyst for higher social mobility in society. In essence, Residential Secondary Schools are '*the breeding places*' for '*power command*' and a place for the inculcation of values such as responsibility, honesty and leadership. These values are seen to be the critical elements in molding the future generation.

Residential Secondary Schools system successfully impart knowledge and pupils' high self-actualization through targeted objectives. The system intentionally 'breeds' a future elite with the emphasis on learning and acquiring vocational skills that are important for the advancement of the Malays. This is shown by the schools' stringent entry requirement. Further, the residential secondary schools' system was also established to perpetuate the dominant culture of an established ruling class and to mobilize all talents, in particular among Malay pupils, for future development of the country.

The Malays' struggle to fulfill their needs for development and maintain the leadership has been well founded since the acceptance of modern education (*secular education*) in the early 1920s. Kim<sup>26</sup> says that by early twentieth century, the Malays had come to view education as a vehicle for change. Furthermore, education has become the vital factor that has turned the group's growing awareness into something tangible which the Malays prefer to call '*perjuangan*', a term which is equivalent to a struggle for a noble cause. Education was also one means of realizing the struggle of Malays for independence. The noble struggle or '*perjuangan*' has transformed the leadership positions of Malays in politics, economics and social sectors of the nation. The former Minister of Foreign Affairs, Ghazalie Shafie, sees the struggle of Malays in the present and the future as one between the need for survival and the development of leadership, to ensure the continuation of Malay participation in the dynamic progress of the nation. He also associates the needs and the struggle of Malays as follows:

*'....A leadership must be related to a time and a specific location, within which it operates....Everyone in this country must understand that the Malays...and the rest of the native population are desperately anxious about their future in this country....Where will they be in ten years, twenty years from now? In Malay or native reservations? What security will they have then? What share of the economy will they enjoy? What is the future of their children? These are much more difficult problems to be resolved, but resolve them we must. The leadership of Malaysia must ensure that its programmes in its totality would uplift the society as a whole above the tensions of the moment.'*<sup>27</sup>

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<sup>26</sup> KIM, K.,K., 1991., p.166-7.

<sup>27</sup> SHAFIE, G., 1985., p.84.



In relation to the above statement, the writer strongly believes that the investigation of the Malays' leadership can be achieved by looking at the establishment of the Residential Secondary Schools in Malaysia. Committed to a policy of education and economic development for the Malay pupils, the residential secondary schools have become a main part of the government's education strategy to produce progressive and dynamic Malay individuals as leaders in the future. According to a report by the British Council:

*'...very determined efforts are being made at the secondary school level to give the Malays, especially those from the rural areas, a chance of the best education possible. The government has built special residential schools...which will be devoted to science and technology. This group of schools is combined with ...others...which will have already been educating ethnic Malay elites for the future positions of importance, to form a specially favoured group of residential secondary schools for the ethnic Malay pupils.'*<sup>28</sup>

The calibre and achievement of selected pupils in Residential Secondary Schools have already established the structure of elites in the education system. The Residential Secondary Schools accept approximately two percent of the rural children in Standard Six (*approximately twelve years' old*); presumably the most able two percent<sup>29</sup> of Malay pupils. The residential secondary schools' philosophy is based on the assumption that for any culture to survive, the younger generation must be motivated to undertake leadership roles. In this sense, all individuals are achievement-oriented when they conform to the cultural pattern in which they grow up. For this to take place, one must want to move from the status of a child to that of an adult and must direct one's behaviour towards some form of future accomplishment. Thus, the Residential Secondary Schools system is one of the prime centres in which ethnic Malay pupils are prepared for leadership roles in the future.

The Residential Secondary Schools system has played a major role in the creation of the future leaders of the Malays. The impact of the establishment of the school system was significant. For example, the majority of the leaders and elites today were nurtured and trained in the system. In the eighty years since the first residential secondary school was

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<sup>28</sup> BRITISH COUNCIL., 1975., p.12.

<sup>29</sup> HALLIWELL, H.,F., in UNITED NATIONS DEVELOPMENT PROGRAMME., 1973., p.10.

established in Malaysia, the system has expanded and has remained the major centre for the Malays' leadership. Although, the schools are following the same curriculum as other government-funded schools, the success story of the Residential Secondary Schools in producing many well-educated Malay pupils proves the success of the government policy. It has also advanced the Malay struggle for power and leadership. As a result, more Residential Secondary Schools are to be established in the years to come. It would appear that the Residential Secondary Schools in Malaysia has achieved the following:

- (1) Residential Secondary Schools have enabled the educational resources to be concentrated in a system for future leaders of the country. The concentration of elites ensures that the standards of personal excellence are maintained and valued by the nation.
- (2) In a society such as Malaysia, it may be easier, politically and administratively to make changes in education when it is in the hands of a few and unified elite institutions. The system can be modified to produce better and educated leaders.
- (3) There is a close link between elite education and government recruitment. Opportunities are given to pupils of the system, not only to excel, but also to prepare for dealing with tasks related to national development. Furthermore, pupils' commitment in the programmes will enhance the status of the residential secondary schools and attract the best.
- (4) A common elite training can provide future leaders a '*common language*', mutual respect, self-esteem and motivation, which often facilitates action. It also belittles political division and contributes to social cohesion.

In view of the above, the researcher believes that the importance of this study on the perceptions towards leadership, especially among ethnic Malay pupils in residential secondary schools becomes clear and can be summarized as follows:

*In summary, this thesis examines the perceptions of ethnic Malay pupils in Residential Secondary Schools (RSS) towards leadership in Malaysia. The thesis examines the circumstances that led to ethnic Malays' 'struggle for survival' through the policies of education. The thesis acknowledges that the establishment of the RSS, was part of the ethnic Malays' 'struggle for survival', and has since become an important source for ethnic Malays' leadership in Malaysia.*

#### **1.4 Research Questions**

Five major research questions will be posed in this research, as follows:

##### **(1) RQ 'A': What Are the Perceptions of Ethnic Malay Pupils Towards Education?**

The subquestions of RQ 'A' are as follows:

- A1: What are the perceptions of ethnic Malay pupils towards school?
- A2: What are the perceptions of ethnic Malay pupils towards reasons to be in school?
- A3: What are the expectations of ethnic Malay pupils of schooling?
- A4: What are the perceptions of ethnic Malay pupils towards skills learned in school?
- A5: What are the ambitions of ethnic Malay pupils?

##### **(2) RQ 'B': What Are the Selection Criteria of Ethnic Malay Pupils Into the Residential Secondary Schools (RSS)?**

The subquestions of RQ 'B' are posed into hypotheses as follows:

- B1: The majority of pupils with high SES (income) are selected into RSS rather than into NSS.
- B2: The majority of pupils with high achievement in PMR are selected into RSS rather than into NSS.
- B3: The majority of pupils with high achievements in UPSR are selected into RSS rather than into NSS.
- B4: The majority of pupils from urban areas are selected into RSS rather than NSS.

### **(3) RQ 'C': How Does the Residential Secondary Schools (RSS) System Operate?**

The subquestions of RQ 'C' are as follows:

C1: What is the organization structure of the RSS?

C2: How is the RSS financed?

C3: What are the objectives of the RSSS?

### **(4) RQ 'D': What Are the Perceptions of Ethnic Malay Pupils Towards Leadership?**

The subquestions of RQ 'D' are as follows:

D1: What is leadership?

D2: What are the skills of a leader?

D3: What are the factors affecting leadership?

D4: What are the characteristics of a leader?

D5: Who is the pupils' model leader?

D6: What are the effects of a model leader on pupils' lives?

D7: What is the relationship between perceptions of ethnic Malay pupils towards leadership statements and types of school, gender, age, family's income, participation in the school society and uniform group?

### **(5) RQ 'E': What Are the Perceptions of Ethnic Malay Pupils Towards Leadership in Malaysia?**

The subquestions of RQ 'E' are as follows:

E1: What are the problems of the Malays today?

E2: What are the perceptions of ethnic Malay pupils towards the achievements of Malays in politics?

E3: What are the perceptions of ethnic Malay pupils towards the achievements of Malays in economics?

E4: What are the perceptions of ethnic Malay pupils towards the achievements of Malays in education?

E5: What is the '*New Malay*'?

E6: What are the perceptions of ethnic Malay pupils towards leadership in 2020?

### **1.5 Aims of the Study**

- (1) To investigate whether schools can identify leadership qualities in their school objectives.
- (2) To identify leadership qualities among Malay pupils.
- (3) To identify related problems in developing leadership qualities in education.
- (4) To study the relationship between the expectations of the educational authority, head teachers, and pupils in developing leadership qualities.

### **1.6 Significance of The Study**

- (1) To acknowledge some of the needs of pupils in developing leadership qualities.
- (2) To initiate the needs of different programmes, with an emphasis on developing leadership qualities for ethnic Malay pupils.
- (3) To contribute to the educational development of Malaysia.

### **1.7 Scope of The Study**

- (1) Ethnic Malay pupils of the upper secondary Residential Secondary Schools and Normal Secondary Schools in Peninsular Malaysia.
- (2) The head teachers of the selected schools.
- (3) Officer at the Ministry of Education of Malaysia.

## **1.8 Presentation of This Thesis**

The thesis begins with the discussion on '*the struggle of the Malays for leadership*' in the context of national development in Malaysia. This chapter (*Chapter 1*) summarizes the political and economic circumstances that lead to '*the struggle of Malays for leadership*'. It also acknowledges the importance of the mechanics and policies of education and, in particular, the importance of the Residential Secondary Schools as the means for ethnic Malays' struggle for leadership.

Chapter 2 provides a background of the education system, in particular, education for the Malays. This chapter also provides the readers with the aspirations and expectations of ethnic Malays towards different types of education systems. This chapter emphasizes on the circumstances and implications of the Malays' struggle for leadership through the education system in Malaysia.

Chapter 3 discusses the phenomenon of leadership. In this chapter various types of leadership and the developmental phases of leadership theory are explored within the social psychology literature. The chapter also compares the idea of leadership as found in the eastern world, in particular the Eastern society and its relation to the values and culture of the Malays. The chapter places great emphasis on the aspect of the '*leadership of transformation*' in relation to the theoretical aspect of the research.

Chapter 4 addresses the general idea on the formation of elites in a society. This chapter shows elites and leadership as social psychological phenomena are interrelated in many parts of the world. This chapter also concentrates on the establishment of elites and leadership through education system in particular the Residential Secondary Schools in Malaysia. It shows that the formations of elites through the Residential Secondary Schools are important especially in the Malays' struggle for leadership.

Chapter 5 describes the conceptual framework in this research. The conceptual framework in this research draws together ideas on leadership and elites from the literature reviewed and the pilot studies done in this research. The conceptual framework of this thesis shows the relationship between Influencing Variables such as the subsystems (*political, economic and social*) and the government (*in particular the education policy*) and School Based Variables, and effects on pupils' perceptions towards leadership in Malaysia.

Chapter 6 focuses on the methodology of research used in answering research questions in this research. The thesis adopts the survey methods, particularly, questionnaire, small group discussion and interviews in this research. This chapter also contains a description of the population, the sample, the instrumentation, the procedures, and the analysis of the data.

Chapter 7 discusses the results related to the research questions regarding the perceptions of ethnic Malay pupils in Residential Secondary Schools (*RSS*) and Normal Secondary Schools (*NSS*) towards education. The results provide some insights and guidelines for the researcher in examining the effectiveness of the Malaysian government policies in education especially for the Malays. The results can also be used as an indicator of the effectiveness of education in changing the views of leadership held by ethnic Malays in Malaysia.

Chapter 8 discusses the results related to the research questions concerning the perceptions of ethnic Malay pupils in RSS and NSS towards leadership in general. The general concept of leadership can be divided to the definition of leadership, the skills of a leader, factors affecting leadership, the characteristic of a leader, the model leader, and the effects of leadership on pupils. The results can be interpreted as indicators of the perceptions of ethnic Malays pupils towards the future trends of Malay leadership.

Chapter 9 discusses the results related to the research questions regarding the perceptions of ethnic Malay pupils towards problems, achievements and future aspirations for leadership in Malaysia in the context of national development. The results show some insights and guidelines for the future trends in leadership especially among the Malays in Malaysia.

The thesis concludes with the discussion on the implications of the results and recommendations for further research and wider application in the field of social psychology (*Chapter 10*).

## **1.9 Summary**

This chapter has summarized the statement of problems of the thesis on the perceptions of ethnic Malay pupils towards leadership. The main arguments of the thesis are as follows: (1) The Malays' struggle for survival in the future depends upon their willingness to compete with other ethnic groups in Malaysia, (2) Malaysian government support and aid strongly support the Malays' struggle for survival, (3) Education has become the main catalyst for the Malays' struggle for leadership in Malaysia, (4) Education also plays important roles in ensuring the continuous supply of Malay leaders through the establishment of Residential Secondary Schools, and (5) Pupils' perceptions towards leadership are important indicators of the trends in Malaysians' leadership and government's education policy for the Malays' in the future. Finally, this chapter has established a fundamental basis for the research of ethnic Malay pupils' perceptions towards leadership in Malaysia that will be discussed further in the following chapters.



## CHAPTER 2

### EDUCATION FOR ETHNIC MALAYS' LEADERSHIP

#### **2.1 Introduction**

This chapter looks at the background of the education system for the Malays in Malaysia. It also provides the readers with the aspirations and expectations of ethnic Malays towards different types of education systems. It goes on to elaborate the education system for ethnic Malays with particular reference to its psychological impact, materials, facilities and policies. In this chapter, emphasis is given to the circumstances and implications of the Malays' struggle for leadership through the education system.

#### **2.2 Malaysia - A Brief Encounter**

Malaysia lies in the heart of South East Asia. The country is close to the Equator between latitude 1 degree and 7 degrees North, and longitude 100 degrees and 119 degrees' East. The country occupies two distinct regions, namely, Peninsular Malaysia and East Malaysia (*Sabah and Sarawak*) on the northwestern coast of the island of Borneo. Malaysia has a diversified ethnic groups in a population of about 19.1 million people (1993). In Peninsular Malaysia, the population was estimated at 15.2 million people (1993) where about 57.3 percent of them were ethnic Malays and indigenous people, 33.9 percent Chinese, 10.2 percent Indians and 0.65 percent others. The average population growth was 2.4 percent per annum (1993).

*Bahasa Melayu* or the Malay language is the national and official language of the country. However, in a multiracial country like Malaysia, many other Asian languages

and dialects are also used while English is widely used in commerce and industry. Under the Constitution, Islam is the official religion, but, there is a freedom of worship among the people. Religious organisations may own property and operate their own institutions.

Malaysia is a constitutional monarchy and a federal government based on the 1957 constitution of the former Federation of Malaya. The head of state is the *Yang Dipertuan Agong* (supreme head of the federation), who is selected by and among the nine hereditary rulers (*Sultan*) of the Malay states and serves a five-year term. The Prime Minister, who is the leader of the majority party or coalition in the House of Representatives (*Parliament*) and who is appointed by the *Yang Dipertuan Agong* exercises the executive power in the country. Both the Prime Minister and Cabinet ministers are responsible to Parliament, which includes a House of Representatives (*Dewan Rakyat*) of 180 members and a House of Lords (*Dewan Negara*) of seventy members. Representatives of *Dewan Rakyat* (Lower House) are elected for five-year terms. Legislative power is divided between the federal and state legislatures. Senators of *Dewan Negara* (House of Lords) serve for six-year terms. Each state legislature elects two senators, and the Head of State (*Sultan*) appoints the rest.

Each of the thirteen states of the federation has a titular ruler whose title varies in different states. Effective executive power in the states rests with the Chief Minister (*Mentri Besar*). The executive council, or cabinet, advises the head of the state. Each state has its own written constitution and a unicameral legislative assembly empowered to legislate on matters not reserved for the federal Parliament. However, the Sultan in each state has the absolute power on the religious matters and the Malays' customs legislation. The leading political organization of Malaysia is the National Front (*Barisan Nasional*), a multiracial coalition of thirteen parties and it has governed Malaysia since the independence of Malaysia, 31st of August 1957. Other major parties include the Pan-Malaysia Islamic Party (*Parti Islam SeMalaysia*) and Democratic Action Party.

Malaysia is a developing, free enterprise and an agriculture-based economy country. Since independence from the British in 1957, the country has progressed from mainly

a dependent state, exporting raw materials, to a nation that has successfully diversified to become an exporter of manufactured goods. Malaysia is the world's largest producer and exporter of palm oil, rubber and tin. It is also a major producer of cocoa and pepper and a significant exporter of timber and wood products. Malaysia is also an exporter of crude petroleum and liquefied natural gas (*LNG*).

The early history of the area of present-day Malaysia is obscure because of a lack of local documents and the almost complete absence of archaeological remains, especially any with inscriptions. According to the Chinese sources<sup>1</sup>, however, early contacts were made with China. Traders also spread Hindu influences from India, which affected the local people's (*Malays*) customs and rituals. Peninsular Malaysia was not unified politically but was split into small kingdoms and subdivided into almost independent chiefdoms, defined by riverine valleys. Rule in Borneo was even more fragmented. Some mainland kingdoms were probably subject to a degree of control by larger empires centred in Cambodia and Sumatra.

At about 1400 *AD* a great kingdom, Malacca (*Melaka*), was founded on the mainland of Peninsular Malaysia by a prince, possibly from the neighbouring Sumatra. He was converted to Islam, a religion which traders from India had already brought to the area and *Melaka* became a centre for the dissemination of Islam in the region. *Melaka* prospered and expanded its territory in the Southeast Asia region, but in 1511 it was conquered by the Portuguese under Alfonso de Albuquerque. The Portuguese in *Melaka* survived constant fighting with the neighbouring states such as *Johor* and *Acheh*. In 1641, however, the kingdom fell to the Dutch, who replaced Portuguese as the leading European trading power in the region. Like their predecessors, the Dutch were frequently at war with neighbouring kingdoms such *Johor*, *Pahang* and *Acheh*. In this period the northern Malay Kingdoms - *Kedah*, *Kelantan* and *Terengganu* - were under Siamese influence.

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ANDAYA, B. W., 1982. p., 13.

In the 18th century, the British became active in the area, partly in search of trade, but also to check on the French power in the Indian Ocean. In 1786 the *Sultan of Kedah*, looking for a help against the Siam Kingdom, leased the island of Penang to the British East India Company (BIEC). In 1819, Sir Thomas Stamford Raffles of the BIEC founded Singapore (which was under the *Johor Kingdom*), and in 1824 the BIEC acquired *Melaka* from the Dutch. Penang, Singapore and *Melaka*, which were collectively known as the Strait Settlements were administered under the British Colonial Office in India.

From 1850, tin-mining activity greatly expanded in the other states in the Malay Peninsular. The Malay rulers and the Chinese immigrants whom the BIEC employed became involved in territorial disputes. Due to the fear that these might disrupt trade, the BIEC then took control over the peninsular states, working indirectly through the Malay rulers. Using diplomacy and taking advantage of dynastic quarrels, the British persuaded the rulers to accept British '*residents*' or '*advisers*', who dictated the policies in the Malay States. Before World War II (1939-1945) the Malay States were classified as either Federated or Unfederated States. The main difference between the two groups was that the British control was loosen in the Unfederated States (*Kedah, Kelantan, Terengganu and Johor*) than the Federated States (*Perak, Selangor, Negeri Sembilan, and Pahang*). The Unfederated States were acquired by the BIEC from Siam in 1909. At the top of the British system of colonial rule was a high commissioner, who was also the governor of the Straits Settlements.

The present Malaysian territories in Borneo were largely under the domination of the powerful Islamic kingdom of Brunei until the 19th century. In 1841, however, the Sultan of Brunei rewarded James Brooke, an English adventurer and trader who had helped the sultan to suppress the rebels, with a gift of land and the title *Raja of Sarawak*. The British also purchased the northern territory of Borneo (*Sabah*) at the same time. Sabah and Sarawak became British protectorates in 1888.

Malaya (*The Federated, Unfederated Malay States and the Straits Settlements*), Sabah and Sarawak were seized by the Japanese in 1942 and remained under Japanese occupation until World War II ended in 1945. The movement of independence that emerged after the war was complicated by ethnic rivalries. The British had encouraged the Chinese and Indian to immigrate to Malaya in order to supply cheap labour needed by the tin, rubber and other industries. In the 1940s the population of the Malay states was approximately 50 percent Malay, 37 percent Chinese, and 12 percent Indians. The division between these ethnic groups were deep, coinciding substantially with religious and linguistic differences. With independence approaching, the Malays were concerned that the immigrants might get political power after losing economic power to these groups. In 1946, the Malays protested successfully against the British scheme, known as the Malayan Union, that would have given the immigrants the citizenship and voting rights, while reducing the power of the Malay rulers.

The Alliance (*Parti Perikatan*), the dominant political party emerged in 1950s, was multiethnic at the top but at the same time consisted of separate representation of ethnic groups through three component parties: United Malays National Organization (*UMNO*), the Malayan Chinese Association (*MCA*), and the Malayan Indian Congress (*MIC*). *Parti Perikatan* won an overwhelming victory in the first nationwide elections in 1955. The British and *Parti Perikatan* worked out the post independence constitution, including the provision for a Federal State, a two-house Parliament, citizenship for most non-Malays and the protection of the Malays rights and privileges, who were regarded as less economically developed and were given preference for civil service jobs, scholarships and licenses. During this period 1948-1960, the government was also fighting a Communist-led rebellion that was finally contained after claiming 11,000 lives. In 1989, the Communist formally agreed to lay down their arms.

In 1961, Tunku Abdul Rahman, the first Prime Minister of Malaya, proposed the Federation of Malaysia for Malaya, Singapore, Sabah, Sarawak and Brunei. All but Brunei joined in the Federation of Malaysia in 1963. However, political and economic disputes among ethnic groups led to Singapore's exit from the Federation in 1965. Ethnic

disputes in the 1960's have dominated Malaysian politics and the arguments centred around language and education. At the 1969 general election, *Parti Perikatan* faced opposition from both Malays and non-Malays parties. The ethnic riots in 1969 killed 200 people. These riots followed by a fall in support for United Malays' National Organization (*UMNO*) in the federal election and suggested Malays' resentment of the economic success of the Chinese business community. At the same time, the non-Malays also caused the riots especially because of the Chinese resentment of the national language policy (*Bahasa Melayu*) and the proposal of single national schools in the education system of Malaysia. Emergency powers were invoked and restrictions were imposed on raising ethnically sensitive issues such as protection and privileges of the Malays, the sovereignty of *Bahasa Melayu*, the granting of citizenship to the non-Malays and the economic and political issues in Malaysia. The new Prime Minister, Tun Abdul Razak, announced New Economic Policy (*NEP*) to alleviate poverty in general, but also to improve especially the economic condition of the Malays by increasing their share of the country's wealth and their percentage of employment in occupations in which non-Malays were already predominant.

The introduction of NEP in 1970 marked a new era in Malaysian economy and political policies today. The policies were pro-Malay with consent from the non-Malays in the government. The political scene, however, was still dominated by ethnicity, and the *Barisan Nasional* (the ruling party) was opposed by two major opposition parties: *Parti Islam SeMalaysia*, emphasizing on religious and ethnic issues of the Malays and *Democratic Action Party*, which is dominated by ethnic Chinese members. In 1975, the relations between the government and the Chinese community became uneasy as a result of the refusal of the government to welcome Vietnamese refugees (mostly Chinese-Vietnam) to seek refuge in the country. In addition, the non-Malays especially the Chinese were also opposed to the revival of fundamentalist Islam in Malaysia as a result of Islamic Revolution in Iran and in the Middle East. In 1987, the relations between ethnic groups worsened as a result of the Chinese bold opposition to some issues regarding the implementation of policies seen mostly to benefit the Malays. Many Chinese political leaders especially from the opposition party were arrested under

*Internal Security Act (ISA)*. Today, the tension between ethnic groups in Malaysia has lessened due to the economic stability of the country and further compromises by ethnic groups in the struggle for power either in economy or political issues. The following sections will discuss further the struggle for leadership among ethnic groups especially in the context of ethnic Malays' leadership through education policies and system in Malaysia.

### **2.3 Early Perceptions of The Malays**

The Malays<sup>2</sup> are generally rural and inhabit a poor society. Most of them are peasants who engage in rice planting, orchard growing, small rubber and oil palm holdings and fishing. A few, with a higher than usual level of education, are in government occupations and a very small number are in commercial industry. Although more Malays have now entered the business world, by comparison to other ethnic groups, the Malays are still behind<sup>3</sup>.

Many authors, especially British administrators in the Malay States have written books and journals on the Malays. For example, Sir Frank Swettenham<sup>4</sup> wrote several books on the study of the Malays, which illustrated the impression an outsider had of the ethnic group. He suggested that the Malays hate labour and thus, contributed very little to the revenues of the colonial office in the way of taxation. In his book he commented that ethnic Malays would only cultivate the rice fields when stern necessity made them do so, or when directed by their headman.

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<sup>2</sup> Who is a Malay ? A Malay is defined in the Constitution in Article 160 ( 2 ) as a person who professes Islam, habitually speaks Malay, and confirms to Malay customs op. cit. HASHIM, M.,S., 1990., p.247.

<sup>3</sup> MOHD ARSHAD, F., says '...in 1992, twenty two percent of rural dwellers (the Malays) live in poverty - far from industrialization, deprived from market economies and social improvements.' op. cit UTUSAN MALAYSSIA., KUALA LUMPUR., NOVEMBER 15th 1993., p.3.  
WORLD BANK statistics shows that in 1973: Malays (54.6 percent); Indian (28 percent); and Chinese (20 percent) were poor. However in 1987: Malays (21 percent); Indian (9 percent); and Chinese (4 percent) were poor. In Utusan Malaysia., 28hb Ogos 1997., p., 2.

<sup>4</sup> SWETTENHAM, F.,A., 1900., p.37-8.

The Malays are portrayed as skilful fishermen and farmers. However, sometimes the Malays would ‘*play*’ at trade, but would almost invariably fail to make a living from it. Having once invested his capital in a stock, he would spend all the money he received from sales and then he would find that he had no means to continue his business.

Maxwell<sup>5</sup> claimed that the Malays also lacked a sense of proportion. He claimed that the Malays were incapable of grasping the value of time, weak in scientific and mathematical attainments and were thus incapable of grasping even the most elementary facts about money, distance, and other measurable quantities. Speaking on the characteristics of Malays, Maxwell asserted that the Malays were loyal, thrifty, indolent, conservative, *amok*, *latah*<sup>6</sup>, low in moral and humorous. These characterizations applied during British rule, and to some extent are still referred to today by Malaysians. In a plural society like Malaysia, the characteristics later became a category to stereotype the nature of the Malays. Nevertheless, these have also led to certain deprivations of the ethnic group, especially in education and economics. The Malays were deprived of a good education and economic opportunities because the Colonial Office believed that they were not only detrimental to the nation’s development but particularly to the ethnic group.

On the other hand, Winstedt<sup>7</sup> believed that the main reason for the Malays’ backwardness was not the laziness of which the foreigners too readily accused them, but their failure to specialize and to realize the importance of capital in the laissez-faire market. As a result, Malays were left behind other ethnic groups in the country.

From a religious perspective, the Malays believe in God’s decree and predestination, both of good and evil, or in the Quranic term, ‘*Al-Qada and Al-Qadar*’, because it is one of

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<sup>5</sup> MAXWELL in WHEELER, L.,R., 1928., p.229.

<sup>6</sup> Amok is also known as amuck in the English language. According to Sir Maxwell, this is a special feature of the Malay where he suddenly turns from a modest and peaceful non-entity into a homicidal maniac (after being insulted)...shooting or slashing blindly at whoever is unfortunate enough to come in his way till he kills himself. Latah is a semi-senile phenomena which is common to the elderly in the Malays society. op. cit. WHEELER, L.,R., 1928., p.211-23.

<sup>7</sup> WINSTEDT, R., 1947., p.117.



the pillars of faith in Islam or '*Arkanul-Iman*'. Therefore, some Malays were inclined to misinterpret the belief and to rely on fate alone rather than effort. The economic backwardness of the Malays was one manifestation of their thought and perception of life in the past. Unfortunately, to some extent they still uphold this one sided explanation of Islamic teaching.

Mahathir<sup>8</sup> in his book '*Malay Dilemma*', rationalizes that the backwardness of the Malays was not so much because of the religion, but the interpretation of the doctrine of Islam that had the most significant effect. Mahathir argues that the Malays' belief that everything emanates from God would result in a fatalistic approach to their lives. On the contrary, the belief in this faith should motivate man to work hard without fear, because everything is in the power of God and several verses in the Holy Quran place emphasis on the people's action as being important for them to move forward<sup>9</sup>. The researcher assumes that probably this is also one reason that Malays are backwards materially but rich spiritually and in traditional values.

One of the first Malay texts to describe the malignancy and backwardness of the Malays was written by Abdullah Bin Abdul Kadir Munsyi (1797-1854). In his works, *Abdullah's Voyage To Kelantan* (1838), and *Abdullah's Annals* (1849), the author posited that the backwardness of his society was due to the unjust behaviour of the rulers and headmen of the time<sup>10</sup>. In the feudal system, Malays were divided into different class stratifications according to the Hindu caste system. Milne and Mauzy agree that the issue was more than injustice; it was a result of the agreement between the Malay rulers and the British government, as follows:

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<sup>8</sup> MAHATHIR, M., 1970.

<sup>9</sup> '*.... verily, Allah will change not the condition of the folk until they first change that which is in their heart.*' AL QURAN., CHAPTER XIII., LINE 11.

<sup>10</sup> AL ATTAS, S., H., 1972., p.27.

*'...The Malay aristocracy was in general agreement with the British authorities that the Malay peasants needed to be protected from 'economic competition, ugly commercialism and the deleterious effects that modern urban life were to pose for their culture'. Thus the Malay peasants living in the kampong (village) and growing wet rice, were restricted in various ways from entering the modern economy.'*<sup>11</sup>

Another Malay scholar noted that the backwardness of Malays was a result of their deprivation of knowledge and education. Zainal Abidin Bin Ahmad<sup>12</sup> or well known as ZAABA observed in a paper in 1923 that the Malays, as a whole, were poor people. Poverty was their most outstanding characteristic and their general disability in the race for progress. The Malays were poor in terms of money, education, intellectual, moral qualities and, they could not but otherwise be left behind in the march of the nation. Intellectually the Malays were considered lacking in knowledge, culture and the means by which they could cultivate their mind. Their literature was scant and unsatisfying. Their domestics surrounding from childhood were impoverished and seldom edifying. Their outlook of life was overwhelmingly pessimistic. Their religious belief and practice were unsatisfactory, and far removed from the pure original teaching of Islam.

In his book *'Philosophy of Faith'*, ZAABA defined the *'poor Malays'* as exhibiting a lack of self-reliance, perseverance, responsibility, industry, self-sacrifice, public-spirit, and leadership. He warned that if Malays were not aware of their evil characteristics, they would not modernize or civilize for at least another two centuries<sup>13</sup>. *'Al Imam'*, a newsletter published in Singapore in 1906, boldly voiced the weaknesses of Malays and warned them to change their attitudes and to assert themselves. Otherwise their position in their own land would be in jeopardy. Another newsletter, *'Pengasuh'*, published in Kelantan in 1918, attributed the backwardness of Malay society to the indifference of the rulers and the negative characteristics of the Malays. These newsletters advocated the teaching of Islam and education for Malay boys and girls. It also encouraged Malays to

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<sup>11</sup> MILNE, R.,S., & MAUZY, D.,K., 1986., p.20.

<sup>12</sup> ROFF, V.,R., 1967., p.151.

<sup>13</sup> HASSAN, H., 1980., p.191-7.

emulate the Japanese<sup>14</sup>. Such initiatives were considered as the potential way to change the unstable and unpromising conditions of Malays in their own land.

Poverty is a social disease in any developing society. The perseverance of poverty and Malay society is synonymous. Poverty has been, and will continue to be, a predominantly Malay problem in Malaysia. It is not clear why Malays did not enter the modern economic sector in the period of pre-independence. Although many historians and scholars in both the developed and developing world have suggested hypotheses, the mystery remains unsolved. Economists have their own theories in disentangling the problem. Snodgrass<sup>15</sup>, in his enlightened discussions, distinguish between the Culturalist explanation; which emphasizes the difference in attitudes and motivations of Malays as compared with immigrant groups, and from the Structuralist explanation, which concentrates on the policies and institutional factors which limit the number of opportunities opens to Malays.

The Culturalist notion stresses a relationship among those seen as Malay characteristics, attitudes, motivations and their backwardness. These explanations, especially by early writers in the colonial period, are built on negative images and perceptions of the Malays. Malays, due to their unfortunate and less progressive attitude of finding capital, were left behind by other ethnic groups in the economic development of the country. The Structuralist notion explains the pattern of uneven regional development with the evolution of a predominant by Malay rural sector, and a majority immigrant urban sector in the early colonization period. This uneven distribution of the population led to the uneven development of the economic sector which tend to concentrate in the urban areas. Ungku<sup>16</sup> blames rapacious middlemen, merchants, landowners, and employees for extracting excessive margins and rents and paying exploitative wages to Malay farmers.

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<sup>14</sup> KIM, K., K., 1991., p.180-1.

<sup>15</sup> SNODGRASS, 1985., p.112.

<sup>16</sup> UNGKU, A., A., 1964.

The Culturalist paradigm sees that the attitudes, values and behaviour of Malays are non-economically oriented compared with the immigrants, who are opportunists and economically orientated in their upbringing. The dimension of Culturalists also relates to the existence of the stereotypes attributed to different ethnic groups. For example, Wilson<sup>17</sup> says Malays have often been regarded as lazy and indolent and the Chinese as being dirty, cunning and deceitful. Or another strong prejudice, quoted in Wheeler's book, that it is quite possible to make a prima facie case against Malays as follows:

*'....As an independent ethnic group, the Malays have not been successful in their own country. They have shown no capacity for developing their rich country, nor for entering commerce, or even agriculture beyond what they require for their own simple needs. To this day an excessive malu (shyness) and disinclination to work, unless it is carefully explained and arranged for them, remain (typical)'<sup>18</sup>...*

## **2.4 The Quranic Schools**

Prior to the intervention of the British into the ethnic Malay educational system, the cornerstone of Malay Education was the learning of the Moslem sacred text, *Al-Quran* and the skills of craftsmanship. Skinner<sup>19</sup>, Inspector of Schools of the Straits Settlement, observed the Quranic education as follows:

*'...Three lessons were given daily. They lasted an hour at a time - one after the early morning prayer, the other after the midday devotion, and the third after vespers. At the other times, the boys helped their master in his home works and in the care of his rice-fields and fruit orchards. A pupil began by learning to repeat correctly the Arabic formulae with which every lesson began and ended. When he had mastered these preliminaries, he went to study the alphabet, less for its own sake than as a sort of guide to reading the prayers and text in Arabic. Through much memorizing and through assistance given him by his knowledge of the lettering, he would in time succeed in being able to read the Koran and the principle prayers from end to end.'*

The same description was portrayed by Raffles in his journey to the state of Malacca with his translator Abdullah Munsyi. In 1819, as he visited one of the Quranic schools, he was surprised that the children were learning to read verses of the Quran in Arabic, which

<sup>17</sup> WILSON, J., 1967., p.6.

<sup>18</sup> WHEELER, L., R., 1928., p.269.

<sup>19</sup> SKINNER, A., in WILKINSON, R., J., 1957., p. 47.

they did not understand. He was then told that it was customary to teach the Quran first, before commencing with the teaching of *Bahasa Melayu*.

The general opinion then, and maybe today, was that it was improper to give priority to instruction of *Bahasa Melayu* because it was the mother tongue of the pupils. Many believe that *Bahasa Melayu* is not only spoken, but also taught by parents at home. In recent years, achievement tests at the national level have proven that the 'take for granted' attitude turns out to be wrong, and the Malays' achievements in their own language are declining as compared to the non-Malays.

Sometimes Quranic schools were residential, and in such cases, only boys received the privilege of education. The school system was rigid and the methods of teaching were orthodox, such as 'memorizing' and 'parroting'. Skinner<sup>20</sup> relates that a boy was taught to be silent until he was addressed, to keep his eyes casting down in the presence of his superiors, to behave unobtrusively at a public meeting and to adopt the teacher's spoken language during any occasion on which it was required. The impact of the traditional education system through which the Malays were schooled is reflected in the pupils' attitudes towards education and their self-confidence.

Freire<sup>21</sup> refers to this type of education as '*banking education*', incapable of transforming the personality of individuals resulting in a generation of passiveness and lack of creativity. Education, thus, acts as a depository in which the students are the depositories and the teacher is a depositor. Instead of communicating, the teacher issues communiques and makes deposit which the students patiently receive, memorize and repeat. In this '*banking education*', the scope of action allowed to students extends only as far as receiving, filing, and storing the deposit. The other type of education available to Malays was the learning of skills that were largely connected to the performance of daily routine tasks of village lifestyles that were appropriate for peasant and agronomic society. The

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20        *ibid.* p.48.

21        FREIRE, P., 1981., p.58.

children were taught special skills such as wood carving, rattan making, metal crafting, exotic ethnic Malay medicine, sorcery, making daggers, self-defence, warrior skills, horse riding and fencing.

Chee<sup>22</sup> considers that the types of traditional education provided for Malays was part of the socialization process. He divides the process of socialization into two phases. First, the initial phase is the period when a child is still dependent totally on the support and protection of their parents. During this period, the parents expect a child to obey and to follow the rules and guidance set by them. Freud<sup>23</sup> argues that the earliest authority in the family is absolute. Parents are entirely responsible for the infant and later the child - as he or she is utterly helpless and dependent. From that point the education of the child proceeds, giving him or her the knowledge, power and skills required for subsistence, slowly freeing the child from the dependence on both the support and authority of the parents.

This is a period when the parents send a child to learn about religious and moral ethics that are appropriate in the society. A child will attend religious classes every day as early as at the age of seven. At this stage the parents expect the child to be learning the Arabic alphabets, praying, fasting, and practising Malay customs and ethics. The secondary phase is the period in which the child continues to be raised and guided in the adolescent years. As adults, the parents teach and mould the child with basic morals, ethics and values based on Islamic principles and Malay customs and ethics. Kendell<sup>24</sup> observes that the family plays a significant role in preparing their children for adult life. The emphasis is on the teaching of practical skills that are necessary in everyday life. Besides learning the basic Islamic principles, the parents expect that a child will develop as a good Moslem and Malay. Now, a child is set free to develop themselves.

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<sup>22</sup> CHEE, T., S., in KUO, E., L., Y., & WONG, A., K., 1985., p.100.

<sup>23</sup> HILL, M., A., in KELLERMAN, B., 1984., p.26.

<sup>24</sup> KENDELL, W., F., 1973., p.155.

## **2.5 The Introduction of Secular Education**

After decades of a '*non-intervention policy*' in education under the British, the intervention began with a gradual introduction of secular education for the Federated Malay States in the 1850s. Prior to this period, the British Colonial Office had been actively involved in education policy for the Straits Settlements (*Penang, Malacca, and Singapore*) since its formation in 1826. The intervention resulted from the submission of a comprehensive report on education of the Strait Settlements and British Colony in 1854 to the Court of Directors of East India Company in Calcutta. The colonial office recognized that education was a blessing to the indigenous population and a '*sacred duty*' of the British Government. It was then understood that a '*sacred duty*' had utilitarian and religious undertones. First, the purpose of education was to spread Christianity among Malays. In a memoir written by Lady Raffles, she narrated that one of Sir Raffles's task was a missionary mission to spread Christianity through education in the Strait Settlements<sup>25</sup>. The attempt to convert Malays greatly affected their perceptions of secular education.

Second, the purpose of education was to train local people in the administrative work of the colony. In the late 1850s, the colony's office was overwhelmed by administrative work due to its centralization in Calcutta and its rapid development. In a report, the British agreed to decentralize its administrative office and make education available to the people because of its assumed responsibility in producing '*intelligent, diligent and honest servants*' to work within the East India Company.

In 1855, the first Malay vernacular school was opened in Bayan Lepas (*Penang*). Later, in 1856, two more Malay vernacular schools were opened in Telok Blangah and Kampong Glam, both in Singapore. The schools were initially supported by grants-in-aid from the Governor's Office in India. For example, the expenditure on education in the 1870s in the state of Perak was only \$122.92 (*compared to \$10,364 on the Police*) out

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<sup>25</sup> CHELLIAH, D., D., 1957., p.14.

of the total expenditure of more than \$650,000. In the state of Selangor, the expenditure on education was only \$137.10 (*compared to \$7,962 on the Police*) out of the total expenditure of \$230,000. The Malay vernacular schools, between the 1850s and 1920s, had three important objectives. First, the aim was to teach dull children enough reading, writing and arithmetic to help them to keep their accounts with the village shopkeeper or his employer. Secondly, the schools aimed to prepare intelligent children for an advanced English education which was necessary if they were aspired to enter the well-paid business or government posts. Thirdly, the schools aimed to give bright children knowledge that would help them execute their future works profitably.

The emphasis on the indigenous language (*Bahasa Melayu*) was a major part of the British education policy in the period. Governor Blundell, in his report, was pleased with the progress of the education in the Straits Settlements, especially with what he expressed as the effort to purify and revive the Malay language from the bazaar language. He also stressed the importance of imparting standard *Bahasa Melayu* and English to ‘*selected few*’ who might prove a suitability for an English education as far as it was practicable. The Governor’s selected few were pupils of the higher ranks of the community, such as the sons of aristocrats, headmen, immigrants and Europeans who lived in the Straits Settlements. Sir Raffles believed that these pupils would develop the land, but would also be considered as the future leaders and administrators of the colony. He emphasised the importance of education to an elite few as follows:

*‘...special education for the sons of the higher order of the indigenous and others are essential ...in every country the lights of knowledge and improvements have commenced with the higher orders of the society, and then have been diffused downwards...and especially in countries where the influences of the Chiefs are always considerable to the Government....’<sup>26</sup>*

The colonial office never introduced English in Malay vernacular schools in the Peninsular until 1945. However, this policy was still adhered to despite protests from Malays. The Director of Education of the colonial office was frank on this matter. He considered that to introduce English would have the pernicious result of leading the



Malays away from their land to seek a town life, where generally they would work as government servants. In 1891, Sir Frank Swettenham wrote in his annual report on education that the British government should carry out the policy on the teaching of English in the colony with caution.

He proposed that English should be taught discriminately to the selected indigenous pupils in few selected schools. He warned that it was not advisable to give the children of the Malays the benefit of learning English. In his opinion, English was a special subject for the selected few, not to be taught to all pupils because it would lead to discontentment with their future manual labour professions. Colonial education policies were a clear reflection of their stereotypes of the Malays and they were detrimental to the development of the economic and social mobility of the ethnic group. The British colonial office boldly described the education policies for Malays as follows:

*'...it is sufficient for the ordinary requirements of the Malay boys, who will become bullock wagon drivers, padi-growers, fishermen, etc...and enable them by the time they have passed the fourth standard to read and write the simple literature of their tongue, ...to keep accounts if they are to become small shopkeepers, and to work simple problems in the money, currency, weights and measures of their country.'*<sup>27</sup>

Stevenson<sup>28</sup> argues that the British colonial office felt that introducing English and providing the opportunity for higher education for the Malays could be a dangerous move in their policy. For example, Governor Swettenham was afraid that Malays would be exposed to the world around them, especially the uprisings against British rule in India, and they might plot to overthrow the British in the colony. He reemphasised the teaching of English, and the provision of higher education opportunities indiscriminately for Malays would be *'the weapons by which they (Malays) might attempt of undoing'* of British rules in the colony.

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<sup>27</sup> REPORT ON EDUCATION of THE STRAIT SETTLEMENTS., 1903., p.58.

<sup>28</sup> STEVENSON, R., 1975., p.58-73.

In addition, it was necessary for the British to maintain the Malays' position as subsistence agriculturalists and fishermen in order to avoid social unrest and presumably, an economic dislocation, due to the rapid expansion of trade in the 1850s. A survey of ex-pupils in the Malay vernacular schools, conducted by Collinge in 1896, found that 2,070 became padi-planters and orchard gardeners while only 118 became clerks and orderlies and fifty-nine became teachers in Malay vernacular schools. In 1904, Resident Birch noted that of the 2,000 Malay boys who left school in 1903, only twenty-four became domestic servants, ten became teachers in Malay vernacular schools and one became a clerk and another a policeman. The rest had remained as cultivators and fishermen.

Stevenson also claims that the maintaining of the social position of the Malays was an act not only of political and administrative expediency, but also in many ways represented the social ideal. Most of the British colonial officers themselves came from a society in which the gap between the '*leadership class*' and the '*manual worker*' was well nigh unbridgeable and they found the '*ruler-subordinate*' dichotomy in Malay society to be both natural and inevitable. Nor did they see anything wrong with the new plural demarcation of occupation and economic function that resembled in a nebulous fashion that of a pre-industrial society in England - government for British and Malay aristocrats, business and trade for immigrants, and agriculture for the Malay peasants.

From the beginning of their establishment, Malay society never favourably accepted the Malay vernacular schools. In 1871, the Inspector of Schools, Mr. Skinner, embarked on a new experiment to attract more ethnic Malay pupils to these schools. Later, with the approval of the Governor, Malay vernacular schools were established in conjunction with the Quranic classes, which were accepted and amended in the Legislative Council Proceedings in 1873.

The amendment reads as follows: (1) *Al Quran* may be taught in the schools, but it must be kept strictly separate from Bahasa Melayu. (2) the morning lessons must be devoted to the instruction of *Bahasa Melayu* and the Quranic lessons must be confined to the

afternoon classes. (3)The government allowance given to the teacher is made on account of *Bahasa Melayu* lessons only. The parents of the pupils should assist in paying the master for teaching Al Quran, or the teacher may otherwise refuse to give instructions.

With the new school system, the attendance of pupils began to rise. The government had to build more schools, although they restricted them to areas made accessible by a good infrastructure. As a result, the schools tend to concentrate in urban areas. In 1872, there were only sixteen schools with the population of 596. By 1876, the number of schools increased to eighty-five, with 2,230 pupils and by 1892, there were 189 schools, with 7,218 pupils<sup>29</sup>. However, the increase in pupil numbers was disproportionate to the total numbers of Malay population eligible to be in school. In 1901, Malay enrolment increased to more than 8,000 out of a total of approximately 40,000 Malay children between the age of five and fourteen, as noted in the Census Report of 1901. Chelliah observed this in his analysis of the education trend among Malays during this period and suggested that:

*'...The more enlightened section of the Malays naturally welcomed any measures that would benefit education for them. It is a sad commentary on the attitudes of the Malays towards education in these early days...all the other racial divisions of which were improving rapidly their economic position, through availing themselves in education.'*<sup>30</sup>

There are many reasons to explain the attitudes and perceptions of the Malays towards the vernacular education. The foremost reason was the phobia many Malays held towards Christianity. Since the early years of the informal teaching of the Quranic classes, education and religion had always been inseparable, and for Malays, vernacular schools were seen to be part of Christian propaganda. Malays saw the efforts of the British government to educate their children as an attempt to lure children away from the Islamic faith, to Christianity. Malays also believed that their children could still be educated in the traditional way, because the vernacular school system had little or nothing to offer for their children. The few jobs that the British created for Malays were limited to labour-

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<sup>29</sup> KEE, F.,W.,H., & HONG, E.,T., 1975., p.67.

<sup>30</sup> CHELLIAH, D.,D., 1957., p.75.

intensive work with very poor salaries. The parents preferred to use their children's hands in the fields or encourage them to find employment at an early age, rather than sending them to school.

The Malays were also opposed to the incorporation of Quranic classes with the teaching of the *Bahasa Melayu* because they found that the system placed more emphasis in the teaching of language. In addition, the parents found that there were not enough motivation and encouragement for pupils to stay in school from morning until late in the afternoon. According to 1909 reports, the Malay vernacular schools' system was a pathetic attempt to educate children where the pupils received instruction in the Quranic lessons outside ordinary school hours, not always in the school building and seldom in the hands of the ordinary school teachers.

In the early years of the Malay vernacular schools system, British education policy was to persuade parents to send their children to schools. The '*soft policy*' was considered the best way to change Malay attitudes and perceptions towards vernacular education. Rodgers<sup>31</sup> minuted in his report on Malay vernacular schools that the question of compulsion posed difficulties in bringing pupils back to school. He suggested that the best way of guaranteeing attendance was to issue a notice instructing all parents to send their children to school before a given date. If parents disobeyed the notice, it would be necessary to take some strict measures, for example issuing summonses against persons disregarding Government notices. The matter required some tact and judgement on the behalf of the school authority.

The matter was not resolved overnight. For example, the introduction of '*pupil-teacher*' programmes introduced by the British government to overcome the shortage of teachers actually worsened the attendance of Malay pupils. The '*pupil-teacher*' system was initiated by Mr. Lawder, Magistrate of Kuala Selangor, who suggested that senior pupils teach younger pupils and hold direct responsibilities in respect for the junior pupils. The

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STEVENSON R.1975. p.38.

system proved to be a failure rather than a solution. It overcame the staffing crisis, but led directly to a decline in educational standards and an increase in truancy among pupils.

In April 1891, the British issued a Compulsory Attendance Policy, requiring all Malay pupils to attend Malay vernacular schools. Eventually, the British passed an Ordinance in 1902 to make school attendance compulsory for all pupils living within a radius of a mile and a half of their school. They took the same measures in Malacca in 1902, Province Wellesley in 1904, Georgetown in 1908 and enforced it completely in Penang in 1920. However, there can be little doubt that in most cases, the pupils only remained in school for one or two years. This is because the standard of education was low, the teaching staff and schools were pitiful, and the emphasis on learning *Bahasa Melayu* alone was not enough. Early 1900s witnessed a definite change in the attitude of Malays towards education. The Resident General, Sir Treacher, in 1903 wrote in his annual report that:

*'...I prophesies that a new era is opening for the Malays in the Peninsular, and that, provided the government generously support and wisely encourage Mr. Wilkinson's efforts, we shall in due time train up a generation of young Malays equipped for and capable of fairly holding their own in the competition with the Europeans, Chinese, and Indians who now virtually monopolise the industrial, commercial, and administrative activities of this country.'*<sup>32</sup>

Wilkinson offered his services to upgrade the educational system for Malays. With financial support from the British colonial office, he was able to provide the Malay vernacular school curriculum with some Malay literature, to build small libraries, to introduce 'Romanized' letters of *Bahasa Melayu* and to provide some assistance in financing Malay pupils for higher education. In his works, Wilkinson also gained full support from Malay rulers, which undoubtedly helped the British efforts in making vernacular education popular among Malay pupils. The most obvious effect of these efforts was marked in the increased number of Malay pupils attending the schools and the petition from parents asking the British government to develop schools near their villages.

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<sup>32</sup> op.cit. STEVENSON, R., 1975., p.131.



The early 1900s was a period of progress in most of the Straits Settlements and Federated Malay States as suggested by the influx of immigrants to the country, especially from southern China and India. The increasing number of immigrants played important roles in political, social and economic aspects of the country with the support of the British government. The majority of Malays however, remained at the lower level of society as they had been before the intervention policy of the British.

Malay pupils remained behind immigrant pupils in education for several reasons. The main reason for this was the inaccessibility of the English education for Malays. Guillemard<sup>33</sup> argued that English education was not suitable for Malays because the system emphasised western religious, political and educational ideas. However, the British established several schools such as Penang Free School in 1816, Malacca Free School (*Malacca High School*) in 1826, Singapore Free School (*Raffles Institution*) in 1826, King Edward VI Taiping in 1906, and St. John's Institution Kuala Lumpur in 1906, which were situated in the urban centres. Although, the establishment of schools was good, they remained out of the reach of Malay pupils. In addition, English missionaries had also established several schools, especially *convent schools* for girls in urban areas. In an article outlining the plight of Malays, Mr. Robson, editor of *The Malay Mail* wrote that:

*'... We have already attempted to draw attention to the fact that...little or no attention has been bestowed on the subject of Malay employment. We have pointed out that even the most subordinate posts are filled by the Tamil and other races. Only a very small proportion of European Officers in the government services are brought into close contact with the ethnic Malay, or the people of the country. The majority of them know little (and care less) about the Malay and his position.'*<sup>34</sup>

They related the plight of the Malays to their access to, and opportunity in employment sectors, and to the availability of an English education. In government sectors, Malays were unfortunate because of the stringent requirements for the English language in all government posts. In education, Malays' vernacular schools did not provide English as a subject in its curriculum and offered little or nothing that could be used for their social

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<sup>33</sup> GUILLEMARD, L., 1937., p.109.

<sup>34</sup> THE MALAY MAIL., DEC., 6TH., 1896.

or economic benefit. Since the introduction of the English education system, opportunities and access were given to the children of Malay elites, and the policy of selection seemed to benefit only them and immigrant pupils. For example, the British government was willing to increase the grant-in-aid for the English schools, and to provide scholarships to its pupils. However, in 1896, as a result of pressures from Malay parents and other residents of the country, the British government introduced a scholarship scheme. Malay pupils who had excelled in their Standard Three Examinations and completed the Standard Four in the Malay vernacular schools were given places in the English Schools, on the condition that they received a favourable report from the District Officer. The Resident of Perak, J.P. Rodgers, suggested the establishment of a new school in the Federation of Malay States for the sons and relatives of the rulers and chiefs so that they can be educated to undertake roles in the state administration. His idea was supported by Mr. Wilkinson and the Sultan Idris of Perak. In his statement, Wilkinson said that:

*'...The general principle of my recommendation may be summed up by saying that I propose to systematise the present system of granting scholarships and educational allowances to the ethnic Malay and to make the scholarships and allowances tenable in future at a single residential school especially adopted to the needs of the Malay students. These scholars and good students of good families will continue to be paid for, at present, out of state authorities. The school itself will be a Federal school, giving free education to such scholars, and to a limited number of other Malay boys, who will pay for their own board and lodging'<sup>35</sup>*

The Malay College in Kuala Kangsar was the pioneer of the '*formal secular residential school*' for Malays. It retained the academic studies of English public schools such as Eton, but an increased amount of time and attention was given to '*character building*' and the inculcation of '*leadership qualities*'. Values such as loyalty to school and group, fair play, diligence towards duty and sacrifice were consciously nurtured in the pupils.

On the other hand, masses of Malay pupils were still denied access to a better education and future social mobility. The Malay vernacular schools continued to suffer from severe shortages of trained teaching staff. Places in the teachers' training college for elementary school were only filled by a handful of Malay school graduates. In Perak, in 1909, with

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<sup>35</sup> op.cit., STEVENSON, R., 1975., p.180.

an enrolment of nearly 10,000 pupils in schools, there were only 18 qualified teachers. In Pahang, in 1913, with enrolment of 2,000 pupils in schools, there were only four trained teachers.

Between 1906 and 1915, the Malay vernacular schools' system deteriorated. In 1913, only 2 percent of the pupils enrolled in the schools completed the four years of schooling and two years later, pupils dropping out from school amounted to more than 50 percent of the enrolment of that year<sup>36</sup>. Malay aristocrats were in general agreement with the British government<sup>37</sup> that the Malays needed protection from the '*economic competition*', '*ugly commercialization*' and deleterious effects that modern urban life was considered to pose to their culture<sup>38</sup>. Thus, Malays were expected to live in villages, to grow wet rice, and to reject the idea of entering the modern economy.

Between 1924 and 1931, Winstedt was appointed as Director of Education of the Straits Settlement. Winstedt believed that a traditional education, oriented towards rural living, would fit the needs of the Malays. He introduced agriculture and gardening as subjects in the school curriculum. He recommended that the Quranic classes be stopped in the Malay vernacular schools and in 1920 he amended educational policy in favour of the Malays. It says:

*'....The aim of the Government is not to turn out a few well-educated youths, nor yet numbers of less well educated boys; rather it is to improve the bulk of the people, and to make the son of the fisherman or peasant a more intelligent fisherman or peasant than his father had been, and a man whose education will enable him to understand how his own lot in life fits in with the scheme of life around him.'*<sup>39</sup>

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<sup>36</sup> SENG, P.,L.,F., 1975.,p.27.

<sup>37</sup> Many earlier Malay Scholars for example, Sheikh Tahir Jalaludin, Syed Sheikh alHadi, and Abdul Kadir Munshi related the backwardness of the Malays to the oppressive regimes of Malay aristocrats.

<sup>38</sup> MILNE, R.,S., & MAUZY, D.,K., 1986., p.20.

<sup>39</sup> WINSTEDT, R.,O., 1923., p.15.



In 1920, the British education policy was '*to pay the difference between the revenue and approved expenditure of all grants-in-aid to the English schools*'<sup>40</sup>. This policy benefited the English schools and laid the financial foundation for their development in urban areas.

The effects of the policy meant that the English schools could obtain better teaching staff, teaching materials, and school facilities. For example, the English schools were able to employ pupils with Junior Cambridge qualifications as '*pupils-cum-teachers*' for a period of two years. During this period the '*pupils-cum-teachers*' were required to attend classes to complete the Senior Cambridge Examination. Later, the qualified candidates were offered Queen's scholarships to further their studies in England. As for Malays, they had no other choice but to remain in the Malay vernacular schools. The educational policies of the Winstedt era prevailed throughout much of the decades preceding the outbreak of World War Two.

In a Report by a Committee on Education in June 1939, the objectives of the Malay vernacular schools were stated as: (1) to give a primary education to dull pupils who will find occupation in agriculture; and (2) to provide a primary education that will enable the brighter pupils to go to English schools<sup>41</sup>. The Report also added that approximately 90,000 Malays' pupils were receiving free education in the Malay vernacular schools and that this number was estimated to represent only 60 percent of the five to twelve years old Malay population. As for the English schools, in 1938, the number of schools had increased to forty-four schools for boys, two schools for girls, thirty-two grant aided boys' schools, and twenty-seven grant aided girls' schools thus making a total of 105 schools. In 1937, Malays made up only 7.7 percent, Eurasian 8.8 percent, Indian 11.8 percent, Chinese 70.5 percent and others 1.2 percent of the pupils population of English Schools<sup>42</sup>.

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<sup>40</sup> Annual Report on Education in The Federated Malay States For The Year 1920. ,1921., p.2.

<sup>41</sup> Higher Education in Malaya., 1939., p.9-10.

<sup>42</sup> Educational Statistics For Malaysia., 1938-1967., 1968., p.16.

### 2.5.1 Education Before World War Two

The 1920s marked new challenges for Malays, especially in their struggles for their rights under British rule. Education became the issue that awakened a new consciousness in Malay society, leading to a change in the norms of the contemporary colonial society. Kim says that:

*'....It was education that caused this transformation. It did not merely contribute to a growing awareness among the Malays, but also made it possible for the common people to begin to break away from the traditional environment and occupation leading the emergence of a new class - the literati - in the Malay society.... The Malay society may not have experienced radical structural change even now but the drift towards that direction had begun, at least by the 1920's, and has increasingly gained momentum.'*<sup>43</sup>

The structure of education in this period was characterized by the primary English system and three primary vernacular schools for Malays, Chinese and Indians. These schools led to a secondary education in either the English or Chinese school. Finally, an education in these schools could provide access to overseas education, in either the English or Chinese university. For the majority of Malay pupils, their schooling years would stop at Standard IV of the primary Malay vernacular schools, while the fortunate elites would go either to the residential Malay College, in Kuala Kangsar or to Sultan Idris Teacher's College in Tanjung Malim.

For the British government, the Malay vernacular schools and the exclusion of English language from the curriculum were considered sufficient and justified for Malays. The Director of Education, Mr. Wolff, rationalized the education policy in Malay vernacular schools as he distinguished the difference between two important concepts such as 'education' and 'instruction'. He defined 'education' as the process of 'developing' and 'bringing out' what was already the norm of the society and 'instruction' as the process of 'imparting' and 'adding' to the knowledge that has to come from outside the society. Thus, it was deemed necessary for Malays to remain in Malay vernacular schools and to use their native language to comprehend the 'education' that established their norms and values as those of an agricultural society. For the elites, it was necessary to go to the

highest level of education, where English was the medium of instruction. Wolff argued that:

*'....The boy enters his vernacular school at the age of six, and after some four years there he goes to the English school with a brain that has already begun to develop on proper lines; he has begun to learn how to learn, he is able to digest what he is taught, his progress at the English school is rapid and what he learns is likely to be knowledge and not merely 'cram'.'*<sup>44</sup>

Thus, 'education' for Malays during this period was restricted to the learning of reading, writing of the *Bahasa Melayu* and a little basic arithmetic to prepare them for their daily dealings with shopkeepers. The British as mentioned earlier assumed that education was then considered detrimental to the development and progress of Malay society. The curriculum and activities in Malay vernacular schools were regarded as successful, and about the nature of indigenous Malays' social and economic environments. The British regarded the curriculum in Malay vernacular schools as being very satisfactory, as it would not 'overeducate' the Malay pupils who would, it was presumed, follow the vocations of their parents and relatives and work mainly in agriculture<sup>45</sup>. The British felt that the 'overeducation' of the Malay society would prove to be a bogey to all colonial administrators, because it would involve the creation of an educated malcontent population that might challenge the colonial authority as had been experienced in the Colonial Office in India. The education of 'indifference' continued to be practised widely in the country until the outbreak of the Second World War.

Winstedt compared the education system in the Federated Malay States to that of Wales. *The Times Educational Supplement* referring to a book entitled '*The Bilingual Problem: A Study Based on Experiments and Observations in Wales*' was reported to say that:

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<sup>44</sup> WOLFF, in GINSBURG, N., & ROBERTS, C.,F., 1958., p.221.

<sup>45</sup> ROFF, W.,R., 1967., p.25.

*'....From the evidence the authors have collected, certain facts and inferences appear which have a wider application than the mere question of bilingualism in Wales. The evidence they present seems to indicate that it is unwise to start a foreign language too early if one is anxious not to hamper the development of a child. They place, in fact, the minimum age for a Welsh child at nine, even though the child may start his English informally much earlier....It is agreed that language is, above all the instrument of self-expression,....(however) it seems important and a very strong case for the child's learning the first and foremost, to express its principal emotions and ideas in the language that his own race has evolved.... The bilingual person who thinks in the languages too often runs the danger of being unable to capture the finest shades of meaning in either.'*<sup>46</sup>

Thus, the British insisted that it was necessary for Malays to undergo 'two phases' of education. Otherwise education would be 'detrimental' to their minds and their natural way of life. The education system received criticism from Malay parents who asserted that as a result of the system, their children were retarded as compared to immigrant children who were taught in the English schools in their early years of schooling. This was often due to the location of the schools in urban areas and the relatively high tutorial fees which Malay parents could not afford. The Malays felt that the education policy of the British government was a deliberate plan to create a division between the English educated elites and the non-English educated children. In the 1930s, the British aimed to give a general and practical education to children who had no desire for an education in English, who would find employment either in agriculture or in jobs that only required the knowledge imparted by a vernacular education. Second, the British aimed to prove that a sound foundation had been built in vernacular schools, upon which an education in English could be superimposed for those children wishing to go to English schools. Mahathir criticizes the policy as follows:

*'....The British did not merely divide the Malays from the immigrants, but went on to divide the rural Malays from the town Malays. It is true that the division was already there, but it was the British policy that very neatly severed the tenuous links that the town Malays had with the rural Malays. The process of division was subtle. It took advantage of everything that already existed, and of some new creation of the British. Both the divisions from the immigrants, and between the rural and town Malays, affected the character of the Malays considerably and rendered them more impotent politically and economically.'*<sup>47</sup>

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<sup>46</sup> Annual Report of Federated Malay States For 1924., 1926., p.194.

<sup>47</sup> MAHATHIR, M., 1970., p.26-7.

The British educational policy has led Malay society down a blind alley. British paternalism towards the ethnic Malay masses was harmful to the ethnic group. Gould, in his analysis of the interracial society and the British policy, sums up that:

*'....It is now recognized that the British administration's policy was detrimental to the creation of a sense of national unity and development of modern society. British education succeeded in accentuating the racial difference and stultifying Malay development. It is easy to attribute this to a policy of divide and rule, which may have been a thought in the minds of a few administrators, but the evidence is that the British blundered into the situation with altruistic motives'.<sup>48</sup>*

The English schools that were made available and accessible to immigrant groups and Malay elites were the main agents of social and economic mobility, thus giving these groups a 'head-start' in obtaining higher status occupations and relatively high incomes. As for the mass of Malay children, they would lose ground as immigrant groups and Malay elites prospered. Malays retreated further into the hinterland and towards the sea to continue to seek a livelihood in the traditional way. Immigrant groups and Malay elites were to take full advantage of the improvidence of the simple Malays and tempted them with a system for selling crops and catch for ready cash. Consequently, this resulted in the 'economy of modern slavery' of Malays, given the consent and approval of the British. Now, even if Malays wanted education, they could no longer afford it. With trades and businesses mainly in the hands of immigrant groups and Malay elites, these groups, especially the Chinese, began to send their children to be educated overseas to return as technical and professional men and women who would control the economy. As a result of the nature of the British power and its control over revenues, higher education for Malays was almost impossible, because one properly trained or qualified Malay could mean an English officer less<sup>49</sup>.

Up to the outbreak of the Second World War, the school system in Malaysia was very complex. There was an absence of uniformity of policy and the ultimate aim was a practical one. For Malay and Indian children, a minimum amount of literacy was considered sufficient. For Chinese children, education was intended to strengthen the

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<sup>48</sup> GOULD, J., W., 1969., p.181.

<sup>49</sup> Report of the Committee On Malays' Education., 1951., p.7-8.

bond with China. In English schools, the aim was to pass the Cambridge Overseas School Certificate Examination due the fact that the certificate has a great economic value, especially in the government sectors.

Under the Japanese occupation of Malaya (1941-1945), the education system throughout the country experienced stagnation. The Japanese system of education, or '*Ko Min Gakko*', was introduced to replace the existing school system. This was part of the '*Japanization of South East Asian Nations*'<sup>50</sup>. The essence of the programme was embodied in the ideology of '*Hokko Ichiu*', or, '*Universal Brotherhood*' among the people of Asia. Two important documents were produced by the Japanese Imperial Office in the '*Draft of Basic Plan for the Establishment of A Greater East Asia Co-Prosperity Sphere*', dated January 27, 1942. The first document stated that the region should be developed according to the moral principles of the original spirit of the Imperial Japan.

This new order would be created through the reorganization of the educational system, especially the school's curricula, the introduction of Japanese language, the cultural exchange program and the eastern propaganda. The second document spelt out the methods of implementation of the new order. It declared that every means should be utilized to integrate all aspects of Japanese life into the Malay way of life and world views. In education, the document set forth a policy for abolishing educational institutions based on the British, Dutch and American systems. Instead, the Japanese would tailor made educational programmes towards the establishment of the '*Greater East Asian Co-Prosperity Sphere*'. For this reason, the Japanese Imperial Office ordered that local teachers be retrained and assured that Malay youths would be sent for further leadership training in Japan where they would be vigorously indoctrinated.

As a result of the new Japanese order, many school buildings were used for other purposes. For example, Raffles College in Singapore was used for military purposes. Only the Malay and Tamil vernacular schools were allowed to continue although the

school buildings remained poorly maintained. No new schools were built to add to the ones already in existence. The only subjects taught in these schools were arithmetic, *Bahasa Melayu*, Tamil and Japanese language. As the Japanese language became part of the compulsory school curriculum, teachers were forced to learn the Japanese language after school hours. English and Chinese vernacular schools were banned. The Japanese attitude towards the Chinese was related to the Japanese-Chinese war in mainland China. Considerable funds were raised by Chinese in Singapore and Malaya to assist the people of China in the war against Japan. Consequently, when the Japanese came to power in Malaya and Singapore, the Chinese not only lost their education and culture, they also received harsh and ruthless treatment. The English schools were closed because the Japanese also wanted to humiliate the Europeans. Anti-Western propaganda eliminated English schools and Western influences.

In 1945 the British returned to Malaya and they were generally welcomed because their intention was to prepare the country for self-governance and eventually independence. In an effort to restore the educational system, Mr. Cheeseman, the Director of Education formulated a new education policy in 1946. The major aspects of the policy focused on providing free primary education through the mother-tongue of the population, extending English language instruction to all primary schools, and the establishment of two types of secondary education, namely English secondary schools and Malay secondary schools. Because the policies were developed primarily to restore the education system, they did not carry any weight in terms of development. The most disappointing facet was that no provision was made to foster social integration between the children of different ethnic groups.

The policy proved unsuccessful for several reasons. Jones<sup>51</sup> stated that one of the most distressing obstacles encountered by the Education Officers in their attempt to restore the school system was the lack of school attendance, the loss of interest in school and the loss of familiarity with the daily round of school life. In 1950, politicians, educators and the

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<sup>51</sup> JONES, S.,W., 1953., p.153.

public were concerned with the deterioration of standards in Malay education. The government appointed a sixteen-member panel, composed of nine Malays and seven Europeans to overlook the matter. The panel was created specifically to examine the adequacy of educational facilities available for the Malays and to make recommendations to the government for necessary changes. Mr. Barnes, the Director of Social Training at Oxford University was to lead the investigation. The committee was therefore known as the Barnes Commission and its report was later circulated to the Colonial Office as the Report of the Committee on Malay Education. The Report<sup>52</sup> identified several factors relating to the inadequacy of Malay education, as follows:

- (1) many Malay parents had lost faith in the Malay vernacular schools as the number of Malay children who could proceed to English schools was too small;
- (2) the atmosphere in the Malay vernacular schools was dull. There was a general lack of activity on the part of pupils and an absence of enthusiasm on the part of teachers;
- (3) a large number of pupils who had completed their primary education in the Malay vernacular schools at the age of twelve could not proceed to the secondary level because there was no secondary school that taught in their mother-tongue.

The Commission recommended a gradual transformation of the existing schools into a '*National School*' in which children of all ethnic groups would be taught through the medium of instruction of both English and Bahasa Melayu. The principle underlying this proposal was to promote national integration and unity. The Commission believed that as long as the children of different ethnic groups were educated in separate schools, there was little hope of achieving social integration and national unity. In general, Malays accepted the concept of National schools, while on the other hand, the Chinese opposed the idea because they believed that it would demote the Chinese culture and language. Ness<sup>53</sup> commented on the Barnes proposal, in relation to the opposition of the Chinese,

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<sup>52</sup> BARNES Commission., 1950., p.12.

<sup>53</sup> NESS, G.,D., 1967., p.66-7.



as follows:

*'...The report was presented during the Emergency when there was real and legitimate concern about the loyalty of the Chinese to the new Federation of Malaya. However, the equation of the willingness to give up their schools with the loyalty of Malayan Chinese to Malaya was at least an ill-advised formulation. Such an equation might easily be accepted by a community that had never held formal education in high value or by one that had itself built an extensive educational system. This could be said of the Chinese.'*

1955 marked a new era in the development of national education policy, as well as the development of a national school system of education in Malaysia. When the Alliance Party was elected to power in 1955, during the period of transition from British rule to independent State, it singled out education as one of the most important matters in the future Malaya. A fifteen-member Committee was appointed, with representatives from the three major ethnic groups. The Committee was chaired by the late Tun Abdul Razak, the first Minister of Education, and then the second Prime Minister. The Committee recognized the importance of education as an instrument in achieving political unity, economic development and social integration.

The Razak Report<sup>54</sup> was used by the government as the basis for the National Education Policy in Malaysia after independence in 1957. The draft was then enacted in the Federal Legislative Council and became known as the Education Ordinance 1957. The Educational Policy of the Federation was defined in section 3 of the Education Ordinance of 1957 as:

*'...The Education Policy of the Federation is to establish a national system of education acceptable to the people as a whole, which will satisfy their needs and promote their culture, economic, social, and political development as a nation, with the intention of making the Bahasa Melayu the National Language of the country, whilst preserving and sustaining the growth of the language and culture of the peoples other than Malays living in the country.'*<sup>55</sup>

The key feature of the Razak Report was to bring together the different types of schools into a common national education policy. The Committee members believed that there

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<sup>54</sup> Report of Education Committee 1956.

<sup>55</sup> Education Ordinance of 1957., p.34.

was little hope of achieving national unity, social integration and national development if all children were not oriented to '*Malayan consciousness and national spirit*'.

In order to develop a sense of national identity and to foster a deeper understanding among the various communities, a common syllabus for all schools was introduced and the National Language or the *Bahasa Melayu* was to be made a compulsory subject in all schools. Chan<sup>56</sup> stated that the underlying rationale of Malaysia's educational policy is that education with a common content syllabus and reinforced by a common language, would promote the growth of a nationally homogeneous outlook and the development of a core of shared values, leading eventually to the evolution of a common culture, which would then provide the basis for social cohesion and national unity.

The Razak Report was reviewed in 1959 after the independence of Malaya. In 1960, a nine-member panel, led by Abdul Rahman Talib, Minister of Education, was appointed to review the Razak Report. The review was successfully carried out and incorporated into the Education Act of 1961, as follows:

- (1) the introduction of universal free primary education with effect from 1962;
- (2) the raising of school-leaving age from twelve to fifteen years;
- (3) the introduction of promotion from grade one to grade six in the primary level;
- (4) the ending of the present Chinese Secondary Schools system of junior middle grade one to three and senior middle grade four to five with effect from 1961; and
- (5) the conversion from the English to *Bahasa Melayu* as the medium of instruction<sup>57</sup>.

Both the Education Ordinance (1957) and the Education Act (1961) were aimed at promoting better education for the general population, especially the Malays. The introduction of *Bahasa Melayu* medium of instruction in Malay secondary schools and

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<sup>56</sup> CHAN, H.,C., 1971., p.37.

<sup>57</sup> Report of The Education Review Committee., 1960., p.45-6.

the abolition of Chinese secondary schools were aimed at promoting national unity and integration. The Educational Ordinance and the Education Act later became the foundation of a clear and bold educational policy, establishing and developing concrete policy for Malay leadership and advancement in education and development in Malaysia.

### **2.5.2 Education During and After NEP**

The steady progress of the development of education and the smooth implementation of educational policy embodied in the Education Act of 1961 were disturbed when an ugly confrontation erupted between the Malays and Chinese, three days after the 1969 general election. Among the causes of the tragedy were the National Language Act (*Article 152*), the Special Position of the Malays (*Article 153*)<sup>58</sup> in the Constitution, and the Education Act of 1961.

The clauses of the articles of the Constitution and Education Ordinance had been excessively exploited and criticized during the election of 1969. Indeed, the riots of May 13th, 1969 had forced the government to make drastic changes in its overall policies, including a major shift in the education and language policy through a series of measures.

In June 1970, the newly appointed Minister of Education, later the Governor of Sarawak, Tun Abdul Rahman Yaakob, announced that as from 1971, *Bahasa Melayu* would replace English as the medium of instruction in all English primary schools. Eventually, the secondary level and the tertiary level would undergo similar transformation. The policy had increased the opportunities of Malays, and thus positively affected their access to the economic sectors of the country. The status and function of English have been reduced to second language level and the mother tongue rights of the non-Malays have been subjected to increasing challenge. In the 1990s, the decline of the standards of English is also a lively current issue of great concern even to the government.

In the Second Malaysia Plan, 1970-1975<sup>59</sup>, the government successfully fulfilled school enrolment targets, recruiting 90 percent of the primary school-age population. About 80 percent of all primary schools were located in rural areas, which were heavily populated by Malays. Enrolments at secondary school levels grew by over 70 percent and about 55 percent of secondary schools were in the rural areas.

In addition, three more universities were established in the 1970s - *Universiti Kebangsaan Malaysia* (National University of Malaysia), *Universiti Sains Malaysia* (University Of Science Malaysia) and *Universiti Pertanian Malaysia* (University of Agriculture Malaysia). These institutions of higher education were established to introduce a sufficient level of trade and technological skills to the rural Malays, enabling them to participate equally with other ethnic groups in the economic sectors of the country.

In addition, provision was made for ten new residential secondary schools to be established in Peninsular Malaysia. Each school would have an enrolment of 1,200 pupils, predominantly from the rural areas, with residential facilities for approximately 70 percent of the pupils. Furthermore, the Council of Trust for Indigenous People (*MARA*) had begun to establish its own residential secondary schools by 1972. Junior MARA Science Colleges (*MRSM*) were established in Seremban, Kota Bharu, Kuantan, Kuala Terengganu, Kota Kinabalu and Kulim. By 1985, twenty-eight fully residential secondary schools had been established throughout Malaysia<sup>60</sup>.

These massive educational programmes resulted in an increase of the Malays in the science stream at the secondary school level. By 1975, there were 53 percent of Malays, 41 percent of Chinese, five percent of Indians and one percent of other races, in the science stream in the government schools<sup>61</sup>.

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<sup>59</sup> SECOND MALAYSIA PLAN., 1971., p.224-30.

<sup>60</sup> FIFTH MALAYSIA PLAN., 1986., p.489.

<sup>61</sup> THIRD MALAYSIA PLAN., 1976., p.392.

The government's policy towards *Bahasa Melayu* as the medium of instruction in all schools was progressing smoothly without interference from the people. By 1976, all former national type schools using the English-medium of instruction at primary level, had been converted to National Primary Schools using *Bahasa Melayu* as the medium of instruction. In 1978 and 1980, all junior and senior secondary schools were being converted to the *Bahasa Melayu-medium secondary schools*. Finally, in 1982 and 1983 all upper secondary schools and tertiary level colleges were using the *Bahasa Melayu* as the medium of instruction. However, the English language remained as a compulsory subject in all schools and educational institutions.

Meanwhile, the introduction of the *Rukunegara*, or National Ideology, in 1970 ensured that the public accepted the existing Constitution. Its aim was to promote national integration and national unity and, to create a new Malaysian society with a new image and spirit. In addition to the *Rukunegara*, the *Constitutional Amendment Act*, also known as the *Sensitive Issue Act*, was promulgated. The Act proclaimed that 'in the interest of security and public order' all matter concerning citizenship (*Part 111 of the Constitution*), *articles 152, 153 and 181* were not to be questioned in the public, the State Legislatures and in the Parliament. These issues were believed needed to uphold national integration and unity through establishing Malay leadership with the help of various government policies. It is an offence to question the articles that would lead to the recurrence of the riots of May 13th, 1969.

In the economic sectors, economic policies were also introduced along with the wind of change. In 1971, the New Economic Policy (*NEP*) was introduced and became the principle guide for the formulation of Malaysian social and economic plan for the future. The major objectives of the New Economic Policy were as follows:

- (1) *to reduce and eventually eradicate poverty by raising income levels and increasing employment opportunities for all Malaysians;*
- (2) *to accelerate the process of restructuring Malaysian society, so that the identification of race with economic functions would eventually be eliminated<sup>62</sup>.*

Education in the new era was assumed to be the most important instrument and agent for change. Given this assumption, education in Malaysia was geared towards achieving the aims of the National Education Policy (1962), *Rukunegara* (1970) and the New Economic Policy (1971). From all indications, the educational policy from the late 1960s to late 1970s was committed to the policy of promoting national integration, national unity and economic and political development. However, towards the end of the 1970s, the government recognized that the shortage of technical and managerial personnel, especially among Malays, would delay the process of carrying out government development plans. Thus the growing demand for labour, especially in the science and technology fields began to surface.

In September 1974, the Cabinet Committee<sup>63</sup>, composed of eight members of the government Ministers was appointed by the government to review the objectives and assess the implementation of the existing educational system. In addition, the review was to reflect the national objectives of producing a united, disciplined and trained Malaysian society. The Committee recommended greater emphasis on the provision of equal educational opportunities for all Malaysians, especially among the Malays, who tend to be in low-income groups and rural areas. In addition, it was recommended that education should be geared towards producing more professionals and technically skilled personnel in the future.

A significant outcome of the Cabinet Committee Report 1979 investigation was the provision of more facilities at tertiary, technical and vocational institutions. In

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<sup>62</sup> SECOND MALAYSIA PLAN., 1971., Chapter 1 Paragraph 2.

<sup>63</sup> Also known as Mahathir Report or The Cabinet Committee Report 1979., 1980., p.1.

response to government directives, tertiary institutions increased their intake in science and other related subjects. The ratio of enrolment in science at diploma and degree levels increased, in relation to the enrolment in the arts and humanities from 48:52 percent in 1975 to 66:34 in the late 1970s<sup>64</sup>.

The value of vocational and technical institutions was recognized, and more training facilities were provided. Between 1980 and 1983, two MARA vocational institutes were established. The industrial training institute was also established in Johor Bharu in the early 1980s. Thus, by 1983, training capacity had expanded from 7,400 to 10,200. By the end of 1983, a total of 15,800 youths had been trained in various skills at these institutions. In addition to the institutional training, on-the-job training was also provided by various government agencies.

In 1982, the government had initiated the '*Look East Policy Programmes*', which gave pupils opportunities to be trained and educated in Japan and South Korea. One of the intentions of such programmes was to inculcate among Malaysians, especially the Malays, a set of values, work ethics and management practices and to promote the need to be self-reliant through individual hard work, determination and initiative. By the end of 1983, 518 trainees had been sent to Japan and South Korea to attend several short courses in various fields<sup>65</sup>. In 1985, due to a shortage of places at local universities, 60,000 Malaysian students were sponsored to undertake courses overseas as follows: Chinese (60.5 percent), Malays (23 percent), Indians (15.9 percent), and other races (0.6 percent)<sup>66</sup>. These students were sponsored by various government and independent agencies, which registered with Malaysian Students' Departments in different countries all over the world.

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<sup>64</sup> UNESCO., 1983., p.38-9.

<sup>65</sup> MID-TERM REVIEW of The FOURTH MALAYSIA PLAN., 1983., p.358.

<sup>66</sup> FOURTH MALAYSIA PLAN., 1980., p.344.

Another important recommendation proposed by the Cabinet Committee was the reformation of the primary school curriculum and consequently, the secondary school curriculum. As a result, in 1982, the new curriculum for primary schools was introduced. It was known as the New Curriculum for Primary Schools (*Kurikulum Baru Sekolah Rendah*). The thrust of KBSR is similar to the 'Back to Basics Concept' espoused by the Conservatives in the United Kingdom. The curriculum emphasis is based on the acquisition of basic education skills - the three R's - reading, writing and arithmetic, in contrast to the previous curriculum that was more general and academic in nature. Finally, the most significant result of the Committee's recommendations was a renewed emphasis placed on the use of Bahasa Melayu as the medium of instruction in all national primary and secondary schools and tertiary institutions.

At the secondary level, the government introduced the Integrated Secondary School Curriculum (*Kurikulum Bersepadu Sekolah Menengah*) in 1988. The aim was to establish a standardized school curriculum for all schools, from the primary to secondary school level in Malaysia. Another important aspect of the KBSR and KBSM was the objective to inculcate Islamic and good moral values among the pupils. The educational policies of the 1970s and late 1980s have drastically changed the socioeconomic structure of Malaysian society. The aims of NEP have served to increase the participation of Malays, as a direct result of better opportunities in education, especially in the economic sectors. As a result the Malays have recognized the importance of education in their struggle to maintain their leadership in Malaysia.

In the 1990s, the aims and expectations of Malays have strengthened as a result of the clear and bold government policy to promote the leadership of the Malays. In his working paper, '*Malaysia: The Way Forward (Vision 2020)*', the Prime Minister, Dr. Mahathir repeated the common vision of becoming a developed nation by the year 2020. Dr. Mahathir defines a developed nation as follows:



*'...Malaysia should not be developed only in the economic sense. It must be a nation that is fully developed along all the dimensions; economically, politically, socially, spiritually, psychologically, and culturally. We must be fully developed in terms of motivational and social justice, political stability, system of government, quality of life, social and spiritual values, national pride and total confidence.*

*By the year 2020, Malaysia can be a united nation, with confident Malaysian society infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust and resilient.<sup>67</sup>*

These visions will further enhance the Malays' aims and objectives of obtaining leadership in Malaysia. More programmes and policies are planned to ensure the achievement of the '*developed nation status*' in Malaysia. Ongoing tension beneath the political and economic power struggles of the ethnic groups in Malaysia remains. However, the situation remains calm and easy as the country prospers and develops at a good rate. Education will always be the main catalyst for the struggle for leadership of Malays.

## **2.6 Summary**

This chapter has reviewed the various diverse education systems introduced since the beginning of the traditional education system and the implementation of secular education for Malays. The chapter has discussed the advantages and disadvantages of the various educational system that were available to Malays. It has also shown the circumstances and implications of the ethnic Malays' struggle for leadership through the education system in Malaysia. In addition, the researcher has also anticipated the expectations and aspirations of the Malays towards leadership in Malaysia. Finally, the chapter also discussed the implications of the present education policy for the Malays' leadership. The following chapters especially Chapter 3 and Chapter 4 will discuss further on the concepts of leadership and elites and their relationship to this research.

## CHAPTER 3

### LEADERSHIP

#### **3.1 Introduction**

This chapter deals with the phenomenon of leadership. In this chapter various types of leadership and the development phases of leadership theory are explored within the social psychology literature. The chapter places a great deal of emphasis on the aspect of the '*leadership of transformation*' in relation to the theoretical aspect of the research. Finally, this chapter also discusses the idea of leadership as found in the eastern world, in particular the Eastern society, and its relation to the values and culture of Malays.

#### **3.2 Leadership - The Phenomenon**

Leadership is a mysterious phenomenon, possibly the most observed and least understood in social science. In English, the word '*leadership*' is a relatively recent addition and it has been used for fewer than 200 years. However, the root word, '*leader*', has been observed in English literature for more than six centuries. There are almost as many definitions of leadership as there are people who have attempted to describe the phenomenon. For example, leadership means one thing to a soldier leading a small platoon while it means something quite differently to a charismatic president. On the other hand, political survival probably motivates a government minister more than leadership and a pupil is hardly likely to be thinking about leadership while waiting to testify in front of his or her school disciplinary board.

In daily life, leadership is easy to recognize and one is able to accumulate an impressive array of facts about a leader. The best known area of leadership as most of us have learned in primary schools is that of legendary heroes and their qualities. Another is parenthood, which is the closest example, where a ready-made pattern of leadership is

established: Kochan<sup>1</sup>, Schmidt, and DeCottis surmise that three conceptual problems remain in the leadership literature. They are: (1) the concept of leadership itself is not well defined, (2) the models which incorporate leadership as a central variable is not clearly stated, and, (3) the assumptions underlying the application of various leadership models are not made explicit.

So, why do we study leadership? Perhaps the most appealing reason for believing in the idea of leadership is that we all genuinely want to believe that somewhere leadership is being practiced. Gouldner<sup>2</sup> outlines some reasons why people may be interested in leadership. He suggests that: (1) leadership is a phenomenon conditioned by democracy, (2) society believes that leadership is a skill which may be learned and found, (3) leadership is a necessary condition to satisfy the current concerns and demands of the society and, (4) like other social problems, leadership is conditioned and formulated in terms of specific values that are important for the survival of people.

As a concept, there is no single and dominant theory to help us understand the multifaceted idea of leadership. Political scientists link leadership to power while social-psychologists compare leadership to the psychological aspects of the social phenomenon. McGregor<sup>3</sup> asserts that there is unlikely to be a single theory of leadership because it would involve a complete study of phenomena such as characteristics, styles and behaviours of a leader relating to politics, economics and the social aspects of a given society. Nevertheless, in many societies a profile of a leader has little impact on leadership theory because of the dearth of commonly held assumptions.

Bavelas<sup>4</sup> proposed two distinctive assumptions of leadership theory. First, he refers to the '*organizational function*', which is related to the pattern of power and decision-making

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<sup>1</sup> KOCHAN, T., A., & SCHMIDT, S., M., & DeCOTTIS, T., in HELLER, T., et al., 1986., p.3.

<sup>2</sup> GOULDNER, A., W., 1950., p.4.

<sup>3</sup> Mc GREGOR, D., in ROSENBACH, L., W., & FERNANDEZ, R., R., 1976., p.17.

<sup>4</sup> BAVELAS, A., in ROSENBACH, W., E., & TAYLOR, R., L., 1984., p.117.

within an organization. Secondly, he writes of the '*personal quality*', referring to the qualities and abilities of a leader projected through a combination of personal characteristics, styles and behaviours.

The '*organizational function*' has been well adopted in business and education sectors of many societies. In these two sectors, leadership prevails in the decision to allocate scarce resources and fulfill demands of a society. In economic terms, a leader has to decide between the level of production and the quality of products demanded by society. In such cases, the variance in contribution to an organization is quite different, thus the rationale of the quality of decision making is important. Here, leadership is measured by the success rate of the management and the strength of the organization. In education, the main areas of interest are the management styles of schools the top-level decision making within schools, and the various perceptions of leadership.

This research focuses on pupils' perceptions towards leadership, especially in the context of the multiethnic society in Malaysia. The main purpose of the study is to examine the perceptions of ethnic Malay pupils towards the idea of leadership. The researcher believes that this is important because Malaysia's development is strongly related to the leadership of the nation. The process of leadership especially through the education system in Malaysia has been discussed in Chapter Two.

### **3.3 The Development of Leadership Theory**

There are three distinctive phases in the development of leadership theory. The phases are: (1) the trait phase, (2) the behavioural phase, and (3) the situational phase. These phases have developed through time, from the early examinations of individual leaders, to a more prominent study of individuals in groups. In the early stage, the study of leadership examined a leader's qualities, such as his characteristics, styles and behaviour in relation to the status and power of a leader. Typically, at this stage, the leader is a male aristocrat who has supposedly inherit characterized a leader. Later, as the concept has developed, through the sophistication of human achievements and needs, the study of

leadership has come to emphasize the relation between the qualities of a leader and the expectations and aspirations of their followers. Leadership is no longer a study of an individual, but more of the relationship between leaders and followers. Still, one should agree that an individual exists only by virtue of the fact that there are groups and the group by virtue of the fact that there are individuals.

### 3.3.1 The Trait Phase

The trait phase developed until the late 1940s. In this phase, emphasis was placed on the examination of leaders' characteristics, in an attempt to identify a set of universal characteristics that would be applicable to all leaders. In the era of the trait theory, many researchers concluded that a few traits belonging to a leader might be universally important for successful leaders throughout the world. Subsequently, additional research yielded inconsistent results where such traits were concerned. The inconsistency in most of the traits proved to be discouraging. Handy<sup>5</sup> notes that by 1950, there had been more than one hundred studies on the traits of leaders. Unfortunately, when researchers looked at them en masse, only five percent of the traits identified were common throughout. Jones<sup>6</sup> analyses fifty books and journal articles on leadership and reveals more than two hundred traits. Among the traits most frequently mentioned were courage (30 percent), knowledge (12 percent) and others such as intelligence, vision, initiative, insight personality, and open-mindedness (58 percent).

The trait phase originated from the venerable '*great men's theory*', which has influenced various approaches to leadership. For example, Weber<sup>7</sup> offers the first conceptualization of a charismatic leadership theory. In his explanation, he defines a charismatic leader as one who through the creation and maintenance of an image is seen to possess extraordinary supernatural powers, thus succeeding in attracting disciples to himself. A charismatic leader requires a crowd of followers, particularly with religious devotion. For

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<sup>5</sup> HANDY, C., 1993., p.98.

<sup>6</sup> JONES, A., J., 1938., p.29.

<sup>7</sup> WEBER, M., 1963., p.149-57.

example in the case of Malaysia, Prime Minister Mahathir is considered to have the characteristics of a charismatic leadership. In contrast, Parsons and Schlesinger<sup>8</sup> find Weber's charismatic leader hardly applies to today's democracy. They argue that in modern society the emphasis on practical dominant forces, personality appeals and policies leaves no room for charisma. '*Practical dominant forces*' refers to '*people's power*' in a democratic society. Still, some caution remains about the ordainment of a leader's personality, particularly in times of crisis, where attempts are made to sustain an image of overwhelming power and invincibility such as the expressions of power conforming to the belief that '*all factors in history, save great men, are inconsequential*'<sup>9</sup>, or alternatively, that '*the secret of greatness lies in being born great*'<sup>10</sup>. These two statements formed the basis of early conceptualizations of leadership by social-psychologists. Early researchers believed that a great leader was determined by his or her characteristics, style and behaviour. In addition, Schiffer<sup>11</sup> warns that a large number of people, though realistic in their personal lives, still select a leader on the basis of their image. Such imagery may lead to '*fausse reconnaissance*' of the real leader. In such cases, people may tend to reject or glamorize a leader, even to the extent of deification.

Plato, in *The Republic*<sup>12</sup>, analyses the qualities of a leader in terms of his characteristics and behaviour. In his book, Plato suggests that several requirements need to be fulfilled before a ruler can obtain sovereignty. Here, the emphasis on education for the few became an important aspect for rulers. Education for rulers must place emphasis on the molding of the characteristics and behaviour of a leader. Plato also describes the different styles of leadership, such as aristocratic, oligarchic, democratic and tyrannical, based on their exposure to education. Similarly, Aristotle in *The Politics*, asserts that the training

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<sup>8</sup> PARSONS, T., 1972., p. 93-8. & SCHLESINGER, A., Jr., 1963., p.18-22.

<sup>9</sup> HOOK, S., 1955., p.25.

<sup>10</sup> SPILLER, G., 1929., p.21.

<sup>11</sup> SCHIFFER, I., 1973., p.10.

<sup>12</sup> PLATO., in SHOREY, P., (trans.), 1963.

for leadership should begin by encouraging youth to nurture leadership values in the early years of their schooling. Such training stresses the importance of the leader-follower relationship. For example, a leader should have an intimate understanding of his followers as the sine qua non of leadership.

Within the classic trait approach, it was assumed that leaders could enter power by heredity. Galton and Manneheim<sup>13</sup> believed that the genius of society was a hereditary trait of the aristocratic and upper class society in England. Galton and Manneheim also believed that a leader possesses a natural instinct for leadership and that only those born with this instinct can be successful in molding the future. Kelley<sup>14</sup> states that leaders are not only interested in understanding their world correctly, but also in controlling it. This view proposes those special leadership attributes which not only provides an individual with a power-centric view of his world, but also serve to encourage and maintain the perpetuation of his or her control over a society.

The study of leadership traits is a study of naive psychology. It is naive to the extent that researchers tend to ignore other variables that may affect the characteristics and traits of a leader. For example, leaders are assumed to stand outside the realms of ordinary people as a kind of magic beacon, a unique, superior and an isolated individual. These are unsound assumptions made by early researchers of leadership. In the next phase, the study of leadership has moved from the study of individuals to the relationships sustained between individuals in a group.

### **3.3.2 The Behavioural Phase**

After World War II, researchers in leadership began to examine the relationship between a leader and his subordinates. These studies looked at the behaviour and personal fulfilment of both leaders and their subordinates. From the late 1940s to early 1960s, many researchers initially concentrated on a leadership phenomenon in military

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<sup>13</sup> GALTON, F., 1869., & MANNEHEIM, K., 1946.

<sup>14</sup> KELLEY, in SCHRIESCHEM., 1986., p.34.

organizations. In the early stage of the behavioural theory, researchers had to take into account the difficulties associated with research on leadership. The main difficulty was in deciding on the most appropriate and illuminating unit of observation and analysis; a choice between the behaviour of the group or the individuals who compose the group. For some investigators, leadership is based upon the characteristics of an individual, while for others, it is to be found in group dynamics and relationships.

Researchers agree that all leaders are sometimes followers. Although only some people can occupy the status of leadership at a particular time and place, everybody possesses at least some qualities of a leader. For example, in management, the research efforts of social scientists underscored the importance of employee interest and participation in decision-making. Evidence has challenged the efficiency of highly directive leadership and an increasing attention is being given to problems of motivation and human relations. One purpose of this research approach is to develop a morphology of leadership. The process of developing such a behavioural study involves describing and classifying the types and forms of leadership behaviour. A second theme is to develop a theory of causal relationships in the behavioural dynamics of leadership. This line of work aims at systematizing knowledge of the laws governing the causes and consequences of leadership behaviour.

Cartwright<sup>15</sup> provides a useful working definition of the concept of social influence between leaders and followers that can be applied to behaviour within organizations. According to his definition:

***O*** = an agent exerting influence

***P*** = the agent subjected to influence

Cartwright explains that the outcome of an influence by ***O*** affected by the behavioural change in ***P***. Thus, the direction of the change in ***P*** must be consistent with the intentions

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<sup>15</sup> CARTWRIGHT, in HELLER, T., et.al., 1986., p.27.



of *O*'s behaviour. These definitions partially explain the influence of a leader in either the military, management, or a school, with regard to the relation between a leader and the masses, a manager and subordinates, or a head teacher and pupils.

Stogdill<sup>16</sup> notes that the pattern of personal characteristics or the behaviour of a leader must bear some resemblance to the characteristics, activities and goals of the followers. It then becomes clear that an analysis of leadership involves not only a study of a leader, but also the context in which leadership takes place. This is consistent with Lewin's classic dictum that behaviour is a reflection of the person and his environment<sup>17</sup>. Therefore, leadership as a field is not separated from the phenomenon of the relationship between leaders-followers-environment. Janowitz<sup>18</sup> explains that the social condition of an organization can be related directly and explicitly to the environment. The environment can be either ecological, technological or economic in nature. The incorporation of social influences into the leadership-followership-environment are essential ingredients in molding a good leader.

### 3.3.3 The Situational Phase

This theory examines the interrelationship between leaders and followers within a situation in which the parties have found themselves. The theory also assumes that satisfaction motivates leaders, gained primarily from interpersonal relations and task-goal accomplishment. Pfeffer<sup>19</sup> argues that the functions of leadership, such as '*task accomplishment*' and '*group maintenance*', are shared throughout the group, and this provides a concrete base from which support is given to leader-follower relationship. This has led to two interrelated developments in leadership theory. The first, is the study of the behaviour of organizational leaders, initially through descriptive ratings by subordinates. The second development is the emergence of a situational approach in

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<sup>16</sup> STOGDILL, R., M., 1948., p.64-5.

<sup>17</sup> LEWIN, K., 1935.

<sup>18</sup> JANOWITZ, M., in BURK, J., 1991., p.70.

<sup>19</sup> PFEFFER, J., in ROSENBACH, W., E., & TAYLOR, D., L., 1984., p.5.

which emphasis is placed on the situation and task in which leaders and followers are mutually involved.

The situational approach gives attention to the varying demands made upon leaders, and achieves a notable gain in putting to rest the trait-based conceptions of the past. However, it runs the risk of overstatement of the other extreme by tending to neglect the characteristics generally sought and found in a leader. The situational approach also fails to distinguish between task demands and the structure, history, size and the setting of different social entities. Furthermore, leaders and the various situations cannot be so sharply differentiated, because followers perceive leaders to be part of the situation, shaping and defining it for them. Thus, the need to examine the relationship between leaders and followers became essential in studies on leadership. Here, researchers have agreed that a leadership phenomenon is interrelated to three dimensions of human civilization, namely leaders-followers-environments relationship.

Although the emphasis of the behavioural phase is on the behaviour of individuals and a group, the environment factor has forged an important link between them. In our earlier discussion, we have seen that the traits' factors have influenced research on leadership, taking roots in a clear conceptualization of a specified social phenomenon of the leadership paradigm. In the behavioural phase, leadership is examined in the three-dimensional context of leaders-followers-environments. For example, one can distinguish between a tyrant in a feudal society and Hitler's dictatorship in World War Two. There may be similarities in the traits of the two individuals, but their behaviour differed in that their leadership was exercised in different social context.

Janowitz<sup>20</sup> provides an appropriate level of abstraction in his study of social context which reflects social organization and social change. In delinquent gangs, work teams and play groups, the emergence of categories such as primary groups, community structures and bureaucratic organizations are common as they are crucial in any social

phenomenon. Thus, such an approach to the study of leadership tends to be based more on a scientific perspective and research than is typically found within any other discipline.

An extension and refinement of the situational approach are apparent in the relatively recent development of the '*Contingency Model*'. This model attempts to specify what leader's attributes are appropriate for certain '*contingency*' situations. Appropriate leadership attributes are required in dealing effectively with whatever situation may arise. For example, a leader's decision-making is viewed as a function of various contingencies in a group.

Fiedler<sup>21</sup> argues that effective leadership is dependent on the group members and the situation in two senses. Primarily, the effectiveness of a leader is contingent on the group and the situation because a leader relies on the abilities and behaviour of the group members to control a situation. If the group is effective and successful, so too is the leader. Secondly, the effectiveness of leadership is also contingent of a leader's own behaviour and his style of leadership. Leadership effectiveness is heavily dependent upon the amount of information possessed by a leader vis-a-vis his or her followers, the quality of decision-making, the degree and structure of the problem, the followers' motivation to attain the objective represented by solving the problem, and the followers' acceptance of the implementation of the solution. Pressures to conform to the expectation of peers, subordinates and superiors are all relevant in determining actual behaviour in leaders.

The demands of others, set by organizationally prescribed limitations, constrain a leader's behaviour within the sphere of their activities and influences. Many factors affecting the overall performance of an organization are often outside a leader's control, even if he or she were to have complete discretion over major areas. For example, consider an executive of a construction firm. The executive has little control over commodity and labour markets, interest rates, mortgages and other economic conditions that can largely

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<sup>21</sup> FIEDLER, F., in McGRATH, J., E., 1984., p.254.

influence costs, demands and government policies in an industry. Likewise, school superintendents have little control over the birth rate or economic development of a community, both of which profoundly affect a school budget system.

A leader's position in an organization will vary in terms of the strength and position of the organization. The person occupying the leadership position often believes in the importance of leadership. This leads to the development of a set of activities oriented towards enhancing leadership effectiveness. Simultaneously, people managing their own careers are likely to place more emphasis on the development of their leadership skills and activities with their personal advancement in mind.

### **3.4 Types of Leadership**

There are many types of leadership in the field of social psychology. Theorists have studied different types of leadership according to the groups that the leaders' lead. These different types of leaders have been established within the types and specializations of their leadership. However, this thesis will only emphasize on the types of leadership such as power and leadership, educational and student leadership, women's leadership, Islamic leadership and, transformational leadership as they are related to this research.

In general, leadership and influence depend on power. Power is the potential of influence, and influence is the means of leadership. However, one has to understand that power is not an absolute amount. It depends on the power of those to be influenced. Thibaut and Kelley<sup>22</sup> regarded power as an exchange relation in which one member (*a leader*) has a control over another's (*the followers/influenced*) behaviour or fate. Here, a leader's power is reflected in the ability to influence and impose standards, limits and boundaries on a group. For example, parents are the best and the nearest example of power and leadership. The rules are set up to maintain the family unit within the structure of a society. These standards, limits and boundaries have become the norms and culture of a

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22 THIBAUT, J., W., & KELLEY, H., H., 1959.

society. Thus, in many parts of the eastern world the power and influence of a leader are different from that practice in the west. In some aspects of leadership, a leader is considered to inherit *a sacred duty* from God. This can be seen in the Sultanate system in Malaysia and Brunei where a Sultan has the power over religious and Malay customs and affairs, with or without the consent of an elected government.

Power can also be derived from one's person or one's position. For example, the charismatic leadership is the ultimate source of personal power. The charismatic leader is personally endowed by followers with infallibility and wisdom. This personal power usually manifested in the emotional bonding between leaders and followers. Burns<sup>23</sup> says that the charismatic leaders can mobilize power of their followers and sometimes the leaders also can be granted or deprived of power by their followers. In addition, in combination with the followers, the charismatic leaders can collectively acquire more power. There are many examples of charismatic leadership in the history of the world. One good example was Mahatma Gandhi who could mobilize and acquired power through strong emotional bonding with the Indian people.

Finally, Hinken and Schriesheim<sup>24</sup> make sharper distinction between the bases of power and the influence in leadership as follow:

- (1) *Expert power* is the ability to administer the information, knowledge and expertise. Watts<sup>25</sup> says expert power can be manifested in information, knowledge and wisdom, in good decisions, in sound judgement, and in an accurate perceptions of reality. The power of revolutionary or reform leaders often begins with their perceived power as experts, which they use to define prevailing problems and to develop innovative solutions

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<sup>23</sup> BURNS, J., M., 1978.

<sup>24</sup> HINKEN, T., R., & SCHRIESHEIM, C., A., 1989., p., 561-567.

<sup>25</sup> WATTS, P., 1986.

- (2) *Referent power* is the ability to administer the feeling of personal acceptance and approval. Thus, referent power is based on the desire of followers to identify with their leaders and to be accepted by them. Such referent power is clearly seen in a charismatic leadership. Rahim<sup>26</sup> found factor loadings for referent power of .85 and .81 for such items as; '*I like the personal qualities of my supervisor*'; and '*My supervisor is the type of person I enjoy working with*'.
- (3) *Reward power* is the ability to administer the thing that a person desire or to remove or decrease the thing that he or she does not desire. Justis<sup>27</sup> examined effective leadership as a function of the extent to which followers' rewards depended on the leader's competence and performance.
- (4) *Coercive power* is the ability to administer the thing that a person does not desire or to remove or decrease the thing that he or she does not desire. The leader may use coercive power control by granting or denying the rewards or penalties to the followers while the followers' opinions and feelings remain hidden and there is a pressure on them to express publicly what they feel. Rahim<sup>28</sup> found that the endorsement of such statements as '*My supervisor can fire me if I neglected my duties*' correlated .82 with a factor of coercive power.
- (5) *Legitimate power* is the ability to administer to another person feeling of obligations and responsibility. Legitimate power is based on norms and expectations that the followers hold regarding behaviours that are appropriate in a given role or position. Read<sup>29</sup> says that the legitimacy of leaders involves a complex set of attitudes towards the leaders and their source of authority. The leader's actual behaviour contributes to their continuing legitimacy.

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<sup>26</sup> RAHIM, M., A., 1986.

<sup>27</sup> JUSTIS, R., T., 1975., p., 160-67.

<sup>28</sup> RAHIM, M., A., 1986.

<sup>29</sup> READ, P., B., 1974., p., 180-204.

Educational and student leadership have always given the emphasis on the shaping of future leaders in a society. For example, in the colonial period, the leaders and administrative officials of the British Empire were recruited from their public schools such as Eton and Harrow. These were also familiar in many parts of the colonies such as in India, Kenya and Malaysia. In other parts of the world such as China and Japan similar process of selection of leaders through education were also established in terms of the needs of the society. Today, a similar theme such as *education for leadership* is a familiar slogan in many parts of the world.

Education for leadership is seen as a major importance in any society. At first, it was among educators in the primary and secondary school settings that research on educational and student leadership first appeared. For example, Fretwell<sup>30</sup> gave elected student leaders in a school the responsibility to manage athletic and playground activities among students. In his study, he concluded that such experience and responsibility provided some opportunities for leadership and initiative among the elected student leaders. In addition, such experience and responsibility also gave the student leaders social training and cooperation. In another study, Zeleny<sup>31</sup> gave student leaders some instructions in techniques of leadership training. Again the selected student leaders found that the training was interesting and thought that it had helped them to adapt better to the social demands made on them. On the other hand, Black<sup>32</sup> focused his study on gifted children as the selected group of future leaders. The gifted children were given exercises and assignments to help them to perform better as leaders. For example, the gifted children were given opportunities to familiarize themselves with the characteristics of leaders such as creativity and divergent thinking. These were followed by role play, observation, and the analysis of leadership of the others. All these examples show that education has become an important means for developing leadership skills of the pupils.

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<sup>30</sup> FRETWELL, E., K., 1919., 324-352.

<sup>31</sup> ZELENY, L., D., 1950., 424-431.

<sup>32</sup> BLACK, J., D., 1984

Education for leadership also occurs in the context of the development stages in which the leader is found. Bryson and Kelley<sup>33</sup> suggested that a leader has to go through stages of leadership development based on the analogy of developmental learning process. In a developmental learning process, a leader has to gain the capacity and skills of leadership before embarking on new and bigger tasks and responsibilities in later stages. Here, one should learn to be a leader by receiving the appropriate opinions from the masses/followers while serving as a leader. Consequently, one should be given the chance to be promoted to higher levels of leadership responsibilities because one's past performance and one's promise of future performance as a leader.

Leadership in education also emphasize on the effectiveness of head teachers in schools. Ferrario and Davidson<sup>34</sup> acknowledge that the single most important determinant of school effectiveness is the quality of leadership from the head teacher. However the process by which potential head teachers are identified, selected and prepared for the role remains unsatisfactory. In addition, some studies show that transformational leadership of the head teacher affects the teachers' attitude and students' performance. Steers, Terborg and Koh<sup>35</sup> show the influence of transformational leader behaviour by school principals as positively related to the organizational commitment, organizational citizenship behaviour, teacher satisfaction with the head teacher and student academic performance. In addition, Sillins<sup>36</sup> shows that there is a relationship between transformational and transactional leadership of the head teacher and the school improvement outcomes. In this context, Midgley, Anderman and VanderStoep<sup>37</sup> say that there are relationship between head teachers '*venturesome*', stress on excellence and personal engagement of teachers and students.

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<sup>33</sup> BRYSON, J., & KELLEY, G., 1978., 712-723.

<sup>34</sup> FERRARIO, M., & DAVIDSON, M., J., 1992., p., 13-17.

<sup>35</sup> STEERS, R., M., TERBORG, J., R., & KOH, W., L., 1995., p., 319-333.

<sup>36</sup> SILLINS, H., C., 1994., p., 272-298.

<sup>37</sup> MIDGLEY, C., ANDERMAN, E., M., & VANDERSTOEP, S., W., 1994., p., 254-271.



In the modern world, women in leadership have surged in importance only during the past two decades. By late 1980's, there had been women prime ministers in the United Kingdom, India, Pakistan, Bangladesh, the Philippines, Norway and Turkey. In contrast, earlier in the twentieth century, women in leadership had included Eleanor Roosevelt, Emily Parkhurst and Jane Curie. In history, famous women's leaders were Eve, Cleopatra, Mary of Bethlehem, Khadijah, A'ishah, Catherine of Russia and Elizabeth I of England. However, women's representation was still at a small percentage in contrast to men's in leadership positions.

Leadership opportunities for women tend to be limited to women's issues, women's careers and women's roles in a society. For example, in developing countries some jobs are still seen as more male relevant and others are more female relevant, and the sexes are still segregated in many organizations according to their positions. Men are still considered the '*bread winners*' of the families as compared to the position of women as the '*house keeper*' in the society. In developed countries, though the male-female stereotype still exists, the attitudes and sex-related stereotypes about men and women position in organizations have changed tremendously. Wood<sup>38</sup> found that women are winning increased acceptance in the business environment especially in the financial world. In addition, Sutton and Moore<sup>39</sup> also found that many executives were more likely to feel comfortable to work with a woman boss. Anyhow, they also found that these women's bosses have to be exceptionally excellent in their positions. In this context, Shapiro and Applebaum<sup>40</sup> propose the need for a leadership (*especially the men*) which combines the best of both masculine and feminine models. Marshall<sup>41</sup> offers few characteristics of feminine and masculine leadership models as follows:

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<sup>38</sup> WOOD, M., M., 1976., 22-30.

<sup>39</sup> SUTTON, C., D., & MOORE, K., K., 1985., 42-66.

<sup>40</sup> SHAPIRO, B., & APPLEBAUM, S., H., 1993., p., 28-34.

<sup>41</sup> MARSHALL, J., 1984.

### Feminine Leadership Model

- (1) Operating Style: Cooperative
- (2) Organizational Style: Team
- (3) Basic Objective: Quality Output
- (4) Problem-Solving Style:  
Intuitive/rational
- (5) Key Characteristics:  
Lower Control, Emphatetic,  
Collaborative, High  
Performance Standards.

### Masculine Leadership Model

- (1) Operating Style: Competitive
- (2) Organizational Style: Hierarchy
- (3) Basic Objective: Winning
- (4) Problem-Solving Style:  
Rational
- (5) Key Characteristics:  
High Control, Strategic,  
Unemotional, Analytical.

Even when women are promoted to the highest position in organizations, they still face barriers and obstacle in carrying out their leadership. For example, women were not well integrated into men's networks, including the corporate and social- business organizations and societies. Symons<sup>42</sup>, who interviewed women professionals in France and Canada, found that gaining entry, establishing credibility and managing their sexual identification in the '*corporate tribe*' is a process of being continuously retested. Women are seen to be unable '*to fit in*' in the mens' world, and in some cases they may be delegated less authority than their male counterparts for assigned responsibilities and work loads. For example, Sherman, Ezell, and Odewahn<sup>43</sup> found that women in positions may not receive the same constructive feedbacks from their male superior as do their male counterparts in their works/assignments.

Women are likely to have more difficulty than men in obtaining the same legitimacy role as leaders. Women are faced with the stereotypical expectations of them as women and stereotypical expectations of them as leaders which the later identified with maleness. Bayes and Newton<sup>44</sup> found that the followers/subordinates always respond to a woman

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<sup>42</sup> SYMONS, G., L., 1986., 379-390.

<sup>43</sup> SHERMAN, J., D., EZELL, H., F., & ODEWAHN C., A., 1987., 454-463.

<sup>44</sup> BAYES, M., & NEWTON, P., M., 1978., 7-20.

leader partly as an individual and partly according the cultural stereotype of a woman. Here stereotypes have their effects on the behaviour of leaders. For example, in many parts of the world, women are expected to be more submissive than men. As a result, the followers always have the trouble of taking orders from women. Women leaders themselves are in conflict when they face a divergence in what is expected from them as leaders and as females. Here Powell<sup>45</sup> shows that sex differences are related to sex roles and the way a leader behaves in his or her leadership. Zanne<sup>46</sup> asserts that when a woman undertakes a leadership role she brings into the role her gender, the culturally defined female aspects, as an integrated part of her personal history and her profession.

Leadership in Islamic perspective is basically founded in the qualities of a leader. Zakaria<sup>47</sup> says that leadership in Islam can be divided into: (1) leadership in Islamic country, (2) leadership in family, (3) leadership in politic, (4) leadership in the military and, (5) leadership in education. All these divisions hold similar Islamic principles and values. Uthman<sup>48</sup> asserts that leadership in Islamic perspective can be explained in the principles and values as follows:

- (1) *Al-Quran and Al-Hadith*. Leadership must behold and follow the teaching of the *Al-Quran* and *Al-Hadith*. Allah says ‘...indeed a Book ( *Al-Quran*) is of exalted power. No falsehood can approach from before and behind it. It is sent down by One Full of Wisdom and worthy of All Praises (Allah)’<sup>49</sup>.
- (2) *Knowledge of Shariah* (Islamic Jurisprudence), other religions and ideologies, and trends and thinking of the contemporary world, and general knowledge.

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<sup>45</sup> POWELL, G., N., 1982., 67-79.

<sup>46</sup> ZANNE, L., 1996., p., 24-31.

<sup>47</sup> ZAKARIA, A., W., 1994., p., 85-9.

<sup>48</sup> UTHMAN, M., 1997.

<sup>49</sup> ALQURAN (41: 41-2)

- (3) *Operationalization of the knowledge.* A leader should be able to put his or her knowledge into practice, avoiding what *Allah* has forbidden and set an example to the followers.
- (4) Ability to organize, to define priorities, to plan and to follow up with solutions to problems face by the followers.
- (5) Treating the followers with equal rights and obligations and with courteous. Allah says '*It is part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from you*'<sup>50</sup>. Finally,
- (6) *Consultation* with the followers. A leader must be able to show patience at all times and he or she must be prepared to consult with and listen to the followers. Allah says '*...and consults them ( the followers ) in all affairs*'<sup>51</sup>.

Leadership in the Islamic perspective shares similar values and fundamental issue as any other types of leadership. One can distinguish the major/main differences between Islamic and other types of leadership in its strong association and attachment of the Islamic values and the fundamental teachings of Islam. However, this does not mean that leadership in Islamic perspective only evolves around God/*Allah* without acknowledging the importance of human relationship. Islam teaches its followers to strengthen the bondages between '*the creations and God/Allah*' and between '*the creations and creations*'. Here, the creations refer to human beings, animal and even the environment. Thus, leadership in Islam is a complete reference to the perfection of spiritual, physical and mental aspects of human beings.

In this section we have discussed several types of leadership. The leadership of transformation will be discussed in detail in the following section.

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<sup>50</sup> ALQURAN (3:159)

<sup>51</sup> ALQURAN (2:159)

### **3.5 The Leadership of Transformation - Introduction**

The word transformation is derived from two separate words; '*trans*', meaning across, and '*formare*', meaning the shape or the form<sup>52</sup>. In our discussion, we will use the word '*transformation*' to mean '*to change the form*'<sup>53</sup>. In a leadership paradigm, the keyword '*transformation*' refers to a model of leadership which focus on the followers. In particular their attitudinal and emotional responses to the leader as the catalyst of change. Redl<sup>54</sup> writes on group emotions and leadership as the instinctive and emotional events that take place within a person under the pressure of group formation processes. He theorizes further that all group formations have a central person around whom group formation processes take place. The term '*a central person*' also designates around whom the emotional relationship within a group is built. Thus, all transforming leaders must draw on and use this emotional response with psychic-repository, as embodied in recurrent themes, ideals, values, fantasies, imageries, myths and legends.

In this discussion, the leadership of transformation refers not only to an aspect of power, but, also to aspects such as collaboration, collectivity and purposefulness. So, a leader is not just a person possessing power, but also one who participates as an active agent, who commands attention and influence. Here, a leader's power and influence depend more on persuasion than coercion. The exercise of threat or force does not often characterize a process of reciprocal influence. Instead it involves a '*social exchange*' between the leader and the followers, which entails giving benefits and receiving rewards. Social exchange is also built on the expectations people have on fairness, equality, treatment and justice.

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<sup>52</sup> PATRIDGE, E., ( edit.), 1958.

<sup>53</sup> ONIONS, C.,T., 1966.  
UN UNIVERSITY '....According to a definition given by United Nation researchers on transformation for development. Transformation is understood as the unfolding, or preservation of structures and processes which can yield and secure the bases of life for all the world's inhabitants under just, equitable and humane conditions. Only such transformation merits the designation of 'development'.' 1985., p.1.

<sup>54</sup> REDL, F., in KELLERMAN, B., 1984., p.82.

Fiedler<sup>55</sup> summarizes the leadership of transformation theory as the effect of a leader on the followers' work-related stimuli, self-esteem, trust, values and confidence. Sometimes, this relationship can motivate followers to perform above the call of duty. The leader with his will and power, induces followers to undertake tasks that eventually represent the values and motivations, wants and needs, aspirations and expectations of both the followers and their superiors. Hence, researchers believe that all leaders are power holders, but not all power holders are leaders. Usually, leadership is exercised in a conflicting and competitive environment, where leaders must appeal to the motivation of followers. Transformational leadership possesses the ability to articulate the vision and mission and to create and maintain positive images in the mind of subordinates. Within this relationship, the actions of leaders may persuade followers to change their values, goals, needs and aspirations.

Burns<sup>56</sup> sees the relationship between most leaders and their followers as transactional in the early stages. He posits that leaders should approach their followers with a view to exchanging one thing for another, for example, jobs for votes, subsidies for supports, and so forth. At a complex stage, which is more potent, a leader recognizes and exploits the existing needs and demands of his or her followers. Yet, beyond that, a leader looks for potential motives in his or her followers, seeks to satisfy their higher needs, and engages the complete person of the follower. The outcome of transformational leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents.

The original source of leadership and follower ship lies in the vast pool of human wants and later transforms into needs, social aspirations, collective expectations and political demands. The fulfilment of '*wants*' is the initial act of leadership. The '*wants*' presumably convert a leader into a moral agent. First, a leader and the led sustain a relationship not only in terms of power, but also on the basis of mutual needs, aspirations

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<sup>55</sup> FIEDLER, F., in BURNS, J., M., 1978., p.88.

<sup>56</sup> BURNS, J., M., 1978., p.4.

and values. Secondly, in responding to leaders followers develop an adequate knowledge of alternative leaders, and their capacity to choose from the alternatives. Third, leaders take responsibility for their commitments. If they promise their followers certain kinds of economic, social or political change, the followers assume that the leadership is initiating the changes. Moral leadership is not mere preaching and uttering of pieties, or the insistence of social conformity, but emerges from, and always returns to, the fundamental wants, need, aspirations and values of the followers. Likert<sup>57</sup> provides an optimistic approach to the study of leadership and he concludes that effective leaders tend to have supportive relationships with their followers imbuing them with a sense of personal worth and importance. A leader also makes use of the group, rather than practicing the '*one-to-one*' method of supervision and decision- making. Furthermore, a leader tends to set high performance goals with the full confidence of his or her followers.

Social situations are one of the variables in the leader-follower relationship. Turner<sup>58</sup> illustrates that there are three types of social situation variable: (1) the social conditions under which individuals or societies exist, namely economic, social, political, religious, intellectual, cultural and moralistic, all of which may directly or indirectly affect their conscious status, (2) the pre-existing attitudes of individuals or the group which at a given moment have an actual influence on their behaviour (3) the definition of the situation, which, refers to a clear conception of the conditions and consciousness of attitudes.

Rosenbach<sup>59</sup> simplifies the social situation by acknowledging at least four variables known to be involved in leadership theory. They are as follows: (1) the character of the leader, (2) the attitudes, needs and other characteristics of the followers, (3) characteristics of the organization, such as its purpose, structure and the nature of the task

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<sup>57</sup> LIKERT., 1961., & 1967.

<sup>58</sup> TURNER, R., H., & KILLIAN, L., M., 1957., p.476-7.

<sup>59</sup> ROSENBAACH, W., E., & TAYLOR, R., L., 1984., p.18.

performed and, (4) the social, economic and political milieus. Leadership is not a property of the individual, rather it is a complex relationship comprising the above-mentioned variables. The leader-follower relationship is essentially circular and interdependent within a social situation phenomenon. Consequently, leadership phenomena are sometimes unique and only applicable within an acceptable social situation in which leaders and followers are involved. In the traditional model of leadership, the leadership process is based on an autocratic model. A leader makes a decision on matters within his or her area of freedom, issues order or directives to his subordinates and monitors their performance to ensure conformity to his or her directions. In contrast, the modern society sees an increasing participation of subordinates in decision-making and problem-solving within an organization as a sign of strong leadership.

Shamir<sup>60</sup> presents a self-concept based on the theory of motivation, to explain the effects of a leader on their followers' motivation, commitment and performance. According to this new genre of leadership theory, which is similar to the charismatic leadership phenomenon, a leader transforms the needs, values, preferences and aspirations of followers from their self-interests to some collective interests. In this process, a leader may persuade his or her followers to become highly committed to his or her vision, encouraging them to perform the call of duty. Thus, a leader may engage the followers' self-concepts and then link with his or her own vision and mission.

There are three related dimensions of the leadership of transformation which help to situate the research in the field of social psychology and to justify the choice for the present study. They are values and conflicts, selectivity and interdependency that will be discussed further in this chapter.



### 3.5.1 Values and Conflicts

Fiedler<sup>61</sup> analyses the characteristics of a leader in a way that incorporates values and the nature of conflict within a group, vis-a-vis a society. He argues that '*the active*' ingredient in leadership theory is the degree to which the situation may cause uncertainty, stress, and anxiety in which a leader will play his or her role. Here, the nature of conflict is the basic lines between a leader and the followers in one direction and between the leader-follower and the socio-environment situation in the other. The conflicts that exist within the relationship between the leader-follower will eventually demand solutions which are seen as the strength of any group formation.

Hodgkinson<sup>62</sup> argues that conflict within a group can be divided into two domains; the logic and the value. Logic refers to matters such as facts, structures, coherence, consistencies, causal chains, explanatory systems and sequences. Value, on the other hand, consists of all matters from ethical to moral values. Therefore, the mutual relationship between a leader and the followers will regenerate the ability of a leader and to some extent the followers, in dealing with conflicts and decision-making. These conflicts require a justifiable and balanced consensus between logic and values that needs to be adjustable and flexible in satisfying the needs and objectives of the group. Again, there are arguments between some researchers on the issue of values. Some believe that values can be compartmentalized and divorced from facts, whereas the truth is that facts and values are always inextricably intertwined.

McGregor<sup>63</sup> argues that leadership is basically a relationship between the person who is assigned responsibility and those with whom he must collaborate to achieve his goals. Responsibility which requires a leader to be committed and accountable is a value-added phenomenon. Responsibility cannot be separated from the fact that the leader's aim is to achieve certain targeted goals. In this theory, leadership is considered to some extent as

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<sup>61</sup> FIEDLER, F., in CHEMERS, M., M., & AYMAN, R., 1993., p.2.

<sup>62</sup> HODGKINSON, C., 1983., p.3.

<sup>63</sup> MCGREGOR, D., in LASSEY, W., R., & FERNANDEZ, R., R., 1976., p.7.

a process of the moral and ethical development of a leader. A leader engages the follower on the basis of shared motives, values and goals.

Burns<sup>64</sup> elaborates that there are two kinds of transformative leadership operating in his model. The first is that which considers needs and values to be higher than the potential of the followers. This type of leadership needs to be indoctrinated, so that followers can experience well and often very sudden transformations of values. Values that are subdued can become the basis of vigorous action, with the notion that values are varied within different cultures. The second type of transformative leadership is that which exploits conflicts within the followers' value structures. Herein, lies a danger of contradictions and inconsistencies between the values and facts of the various followers. A leader may simply help the followers to see these contradictions and inconsistencies and, may therefore cause dissatisfaction among the followers.

Zaleznik<sup>65</sup> considers that a leader's implicit values and beliefs are more crucial to the outcome of a conflict than the actual design of the organization. If a leader assumes that the followers are indolent, lazy and incapable of growth, they, the followers, will act according to the assumption. These are conflicts within a society where the logic and values domains are sorted. A leader would be able to undermine the integrity of a group or society by neglecting the needs and aspirations of their followers. Unfortunately, this phenomenon is happening in some developing countries. The new era of '*colonization*' has begun, as some leaders willingly suppress local people so as to maintain their own power by indoctrinating values that are against the development of mankind. For instance, although, China has since opened its doors to the world, the experiences of the Chinese throughout the Red Army regime are lessons in the limitations authority can impose, leading to conflicts of values and logic amongst the people.

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<sup>64</sup> BURNS, J.,M., 1978., p.42.

<sup>65</sup> ZALEZNIK, A., 1966., p.3.

Lifton<sup>66</sup>, in his influential work on '*thought reform*' in China, reveals a systematic technique used for the destruction of personal identity within totalistic communal structures which both precede and fosters a merge in the '*charismatic clone*' group. Procedures in '*thought reform*' or '*brainwashing*' may include torture, humiliation, continuous forced confession, public revelation of one's past, the stimulation of guilt and intensive peer group pressure to cooperate. These procedures will be alternated with leniency, friendship and repeated breaks in routine which may cause dramatic personality transformations or psychotic regression. A leader might attain his or her goal of fostering a '*charismatic clone*' but the integrity of a society is suppressed to its lowest and gross indecencies against human rights. Thus, in this type of society, torture and hardship have often been the price of survival.

This phenomenon is not only limited to developing nations but also has become a global issue. Cassel and Heichberger<sup>67</sup> posit that the African-American population is suffering from feelings of low self-esteem, helplessness and pessimism, not only because of segregation and discrimination from Anglo-Americans, but also as a result of the low expectations of middle and upper-class African-Americans. This was also found in the early perceptions of British colonialists towards the people of the colonies. In many cases, especially in multiethnic societies, the early perceptions held by the British of some ethnic groups have become the permanent stigmas for those peoples. This has been discussed in detail in Chapter 2 on the early perceptions held about the Malays.

The argument on the effect of values on human relationships has a certain charm and inherent optimism, because to alter the values and logics means to create a new atmosphere and climate. New sets of values can only be introduced and nurtured in a society through education and training. In the eastern world, education, far from being just the accumulation of empirical knowledge, is also aimed at preserving values in

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<sup>66</sup> LIFTON, R., J., 1961.

<sup>67</sup> CASSEL, & HEICHBERGER., 1972., p.74.

individuals. Ming<sup>68</sup>, a scholar of neo-Confucianism, argues that every human being is responsible for the task of '*nourishing his own body*' with '*clear wisdom*' for his self-transformation. Education and learning are the two important elements in the process of self-transformation. These elements inspire a pupil to pursue a holistic self-realization, to become himself and to be useful to society. Indeed, the main characteristic of eastern culture is its faith in the human capacity to become a creative self-transforming creature where values and logics are inseparable. The belief that a humble person can become an exemplar of humanity, and thus assume a godlike stature in the pantheon of the virtuous, is widely held among modern as well as traditional people in the eastern world. The eastern scholars aspire to the type of education system that advocates values, based on the traditional model and relies on modern methods of teaching.

Durkheim<sup>69</sup> views this type of transformation as nothing more than the moral and disciplinary elements of a society prescribing rules for individuals and maintaining the value of the society. Here, the rules are divided into two basic moral values; (1) the universal rules which prescribe the duties for all and (2) the particular rules which become a duty between one person and another. These values and rules are intended to prevent the integrity of a society and human civilization from falling apart. Cummins<sup>70</sup> uses a technique called 'value analysis' to measure the relation between leaders' decision-making and the value system. He finds that there is a positive correlation between the type of leadership characteristics, such as values and beliefs and decision-making. The values structure also depends on culture, which varies between one society and another. The importance of selectivity is also important in the leadership of transformation.

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<sup>68</sup> MING, T.,W., 1979., p.179-80.

<sup>69</sup> DURKHEIM, in HALL, R.,T., 1987., p.28-9.

<sup>70</sup> CUMMINS, H.,W., 1973., p.8.

### 3.5.2 Selectivity

One of the early works on selectivity deals with the issue of social control or social closure. Murphy<sup>71</sup> argues that a leader's social conduct does not depend solely on his ideas, but on the substance and interest that determine the '*track*' of his action. The '*track*' refers to codes of social control or social closure, formal or informal, overt or covert, which rules and governs the practices of monopolization and exclusion in any society. Taken from a definition by a famous sociologist, Janowitz<sup>72</sup> defines social control as the capacity of an organization or society to regulate itself within the capacity of rules and a set of goals. For example, in a meritocratic world, the idea of association and the process of a group's belonging, may take into account a set of credentials and entry rules. These dynamics of interest may push along these certified tracks, resulting in the development of a system of monopolization by the people with credentials and the exclusion of those without. Yet, exclusion based on credentials and experiences seems necessary and inevitable because they may be closely connected with efficiency and higher productivity.

Weber<sup>73</sup> uses the term '*closure*' to refer to the process of subordination, by which one group monopolizes advantages by closing off the opportunities to other groups. These outsiders are considered inferior and ineligible. The physical and visible characteristics such as race, language, origin, religion, or lack of particular qualifications can be used to declare competitors to the outsiders. Randall<sup>74</sup> explains that education is, to some extent, treated as '*pseudo ethnicity*', where it involves the imposition of a particular ethnic or class structure within the school. The educated, or the elite class, is treated as a '*surrogate group*', setting up job requirements in its own favour and discriminating against those who do not fit its criteria, and thus do not satisfy the same standard and level of potential. Thus, these elites are perceived as having esoteric skills and power

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<sup>71</sup> MURPHY, R., 1988., p.2-3.

<sup>72</sup> JANOWITZ, M., in BURK, J., 1991., p.73.

<sup>73</sup> WEBER, M., in MURPHY, R., 1988., p.8.

<sup>74</sup> RANDALL, C., 1975., p.86-7.

status, as well as possessing technical skills. Elites' possession of power and status is considered the main dynamic of social control in all societies. They may practice and organize their influences around families, societies and the world in a set of variations but on a common theme.

In the context of the nature of conflict and the balance of logic and values, selectivity plays an important role in a society. Each individual has access to a leadership position, but not everyone is fortunate enough to fulfill this role. This is another dimension of the selectivity observed in leadership. The belief in the importance of leadership is frequently accompanied by the belief that persons occupying leadership positions are selected and trained according to how well they can enhance the organization's performance. This leads to the development of a set of activities oriented towards enhancing leadership effectiveness. Simultaneously persons managing their own careers are likely to concentrate on activities and developing behaviours that will enhance their own leadership skills, assuming that such a strategy will facilitate further enhancement in an organization.

Social control, or selectivity, maintains the social order of a society while transformation and social change take place. Social control as a universal value, tends to disregard the diversity of the structural and cultural aspects of a society. Throughout the world individuals apply standards to everything they do, whether they are good or bad, true or false, beautiful or ugly, or to what is useful, delightful or disgusting. Viewed in this context, Parsons<sup>75</sup> asserts that social control is an evaluation that has three important modes; (1) evaluative or normative characters of the standards of rights and wrongs, (2) cognitive or intellectual methods used by any society in balancing the demand of targeted objectives and the values of the society and, (3) an aesthetic evaluation that pertains to what is worthy of appreciation in the society. These three modes of evaluation are the major frameworks in which people make their value judgements. These modes of judgement are parallel to '*culture patterns*' namely systems of values, systems of beliefs,

and systems of expressive symbols. In other words, social control or selectivity explains the existence of standards of evaluation in any society.

However, this perspective of leadership qualifies the assertion that social control per se represses personality, social creativity and collective problem solving. In the simplest terms, social control does not promote the achievement of collective stability. The vital residue of the classical standpoint is that social control underlies the cleavages, strains and tensions of any society whether it is peasant, industrial or post-industrial. Hall<sup>76</sup> argues that the disadvantages of the selectivity of leaders are found in its effects on behaviour. First, those obtaining leadership positions are selected, and perhaps only certain, limited styles of behaviour may be chosen. Secondly, once in the leadership position, the discretion and behaviour of leaders is constrained and, thirdly, leaders can typically affect the variables that may have an impact on an organization's performance. As a consequence of this selection process, homogeneity among leaders may reduce the range of behaviours or characteristics exhibited by leaders, making it more problematic to empirically discover the effect of certain behaviour's leadership.

There are many types of constraints on the selection process. Zald<sup>77</sup> notes that succession in the selection process is affected by the political influence and environmental contingencies faced by an organization. In addition, a '*self-selection*' phenomenon affects the selection of persons to a leadership position. Any organization and leader have images, providing certain information about their characteristics to the public. People are likely to choose to be in an organization based upon their preferences which are dictated by public images. Sometimes, images of the role and organization a person represents are more important than the material benefits that are waiting for him. For example, a leader in an army squadron is acknowledged by the public more than a leader in a major company. These preferences are likely to happen in a society which has high regard for military life rather than in the business world.

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<sup>76</sup> HALL, in ROSENBACH, W., E., & TAYLOR, R., L., 1984., p.6.

<sup>77</sup> ZALD, in ROSENBACH, W., E., & TAYLOR, R., L., 1984., p.7.

Forsyth and Kelley<sup>78</sup> examine the personal contribution to small group endeavours. They find that individuals often claim personal responsibility for group success, but avoid responsibility for a group's failures. This tendency is referred to as the '*self-serving bias*', where the selection of a person allows them to emphasize or de-emphasize his or her responsibility for a group outcome, thus bolstering his or her self-esteem. The '*self-serving bias*' is little more than a misnomer, mainly because individuals internalize their success, but reject their failures; only because they generally prefer to succeed rather than fail. If a person's performance matches his or her expectations, then the expected outcomes are stable. These confirm that everyone tends to have unrealistically positive expectations for future outcomes based on their performance.

So far we have seen two faces of selectivity, showing that the leader-follower mechanisms applied to conflict have to take into account the notion of selectivity between the logic and value domains. Both leaders and followers have to consider the crucial factors of conflict and selectivity before they are likely to come to a consensus. The result can affect the performance of the group. Thus, it is absolute that selectivity is an aspect of leadership although interdependency between leaders and followers is crucial in maintaining the stability of a society.

### **3.5.3 Interdependency**

The early work of Le Bon<sup>79</sup> defines '*the crowd*' as a gathering of individuals of whatever nationality, profession, gender, race and so on. First, Le Bon posits that individuals forming the crowd acquire, solely from numerical considerations, a sentiment of invisible power that allows them to yield the real power, which, if alone, he or she would perforce the feelings under restraint. An individual is less likely to restrict themselves, when in a crowd, because the sentiments of responsibility that always controls individuals disappear entirely when absorbed in an anonymous crowd situation. Secondly, Le Bon refers to the phenomenon of the '*contagious crowd puller*', which is easy to establish and is classified

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<sup>78</sup> FORSYTH, D.,R., & KELLEY, K., N., 1994., p.367-83.

<sup>79</sup> LE BON., 1947.



among those phenomenons of hypnotic order. In a crowd, every sentiment and act is contagious, to such a degree that individuals readily sacrifice their personal interests to the collective interest. This is an act that is wholly contrary to human nature, and of which humankind is scarcely capable. Thirdly, when hypnotized and having entirely lost all conscious personality, an individual obeys all the commands of the '*contagious crowd puller*'. Having been deprived of all individual interests, a crowd member will commit acts that are an utter contradiction of their character and habits.

This early work on the leader-follower relationship identifies the importance of values and selectivity. From the psychological point of view, the expression '*crowd*' assumes quite a different significance. Under certain circumstances, a gathering of individuals presents characteristics very different from those of the individuals composing the crowd. This is referred to as the '*psychological law of mental unity*'. Keyton<sup>80</sup> argues that in a group, all members may share a common experience that may be the basis for the group formation. This group formation takes shape in terms of; (1) the sense of belonging, (2) collective self-esteem and, (3) deindividualization. All these criteria result in the strengthening and deepening of the leader-followers relationship.

Since leadership depends upon the responsiveness of the follower ship, followers may justifiably feel that they have a vital role to play in the process. A counterpart to this is that poor leaders can create poor followers, as far as the latter are not as engaged and involved as they are capable of being. Therefore, a great waste of human potential can occur. One consequence is the despair that can set in when followers sense that they are not making gains, and opportunities are being lost because of an inept leader. Ideally, the process of influence and counter-influence helps human talents and physical resources to effectively aim for mutual goals.

In a simple transactional view, the leader directs communications to followers, to which the followers may react in various ways but come to a consensus on the solutions.

Leadership can fulfil the personality needs of the followers who crave the security of a firm and coercive program in which they can, by obedience, submission, cooperation and mutual understanding, find their place in life.

Freud<sup>81</sup> offers another view of the leader-follower relationship. He argues that the psyche is structured in the process of socialization, through which individuals learn to recognize the possibilities and restrictions that confront their social desires. At the heart of the process lies the phenomenon of authority, mediating between individuals and society. Authority is, Freud posits, central to the psychoanalysis, because it is central to the conflict of traditional roles and values and the changing realities of the world.

A leader's power over the followers and interdependency of a leader and followers are well illustrated by Freud in his psychoanalysis work with his patients. Freud uses hypnotherapy in an attempt to extend direct power over the will of his patient and then to have the patient become well. Nevertheless, while the patient gained through this healing power, Freud found that it reduced his patients to utter dependence. The structure of a hypnotic relationship demanded an authoritarian therapist, who could overcome the patient's neurotic will and replace it with a will to health. Freud replaced his patient's neuroticism with analysis, and specifically analysis of transference, to liberate the patient's will to health. As a mode of influencing his patients, Freud's idea of hypnotherapy in his psychoanalysis is a means of transforming leadership.

Another example of this phenomenon is illustrated in the relationship between parents and children. The phenomenon is manifested in the model of socialization, where the transformation of the child's feelings, thoughts, and modes of action proceed in line with its internalization of cultural values. The earliest authority in the family is absolute. The father of a family has traditionally defined the psychological world of leadership, in which children are gradually educated to do for themselves what was once done for them

by their parents. Although '*The Law of The Father*'<sup>82</sup> centred on maleness, the idea of transformative leadership is clearer in a family situation. The parents are entirely responsible for the infants and are therefore omnipotent in relation to it. Without the parents' good will, the infant cannot survive. From that point the education of the child proceeds, through which he or she finds the knowledge, power and skills necessary for subsistence. As he or she acquires these, children eventually become free from both a dependence on the parent and the parent's authority. The child discovers that the parents are like himself. They master reality by their own effort. Imaginary omnipotence, once claimed by the infant and then attributed to the parent, is deconstructed. In its place is the transforming leadership of the child by the parent, with the acquisition of capacity to master reality. Spock<sup>83</sup> asserts that children, especially in the three to a five-year-old period, mature emotionally and intellectually by over-idealizing their parents and by aspiring to grow up to be like them. Boys at this age particularly admire their fathers and model themselves on their fathers. Girls try to become just like their mothers and fall in love with their fathers.

This shift in relation to the child and parents occurs in two stages. The first stage consists of the break in the child's earliest total involvement with its mother, where the father carries that responsibility. He has to claim the child by insisting on their separation. This gives the child the chance to accept into the individual identity conferred on it by the culture, and more specifically by its unique place in the family.

Pigors<sup>84</sup> suggests that leadership characteristics do not appear in children before the age of two and three years old. Usually, children begin to understand leadership as they understand the structure of a family. Then, children begin to develop leadership qualities and these qualities begin to appear at the age of nine or ten years old or '*the gang age*'. Pigors concludes that leadership does not appear until a child develops; (1) determination

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<sup>82</sup> KELLERMAN, B., in HILL, M., A., 1984., p.33.

<sup>83</sup> SPOCK, B., 1974., p.5.

<sup>84</sup> PIGORS, P., 1933., p.140-157.

and self-control, (2) a group of abstraction and social goals, (3) awareness of the personalities of others and, (4) sufficient memory span to pursue remote goals rather than immediate objectives.

These two theories make it possible for leaders and followers to act collectively, rather than to disintegrate as rivals with ambitions to dominate, exploit, or abuse each other. This is important in maintaining the integrity and unity of the group. The other side of these theories requires that the group experience its responsibilities in association with the leader, so that they are ready to act in support of his or her leadership. The point is to distribute powers between the leaders and followers, but at the same time to be respectful of others' contributions. The fact of the matter is that within the life of groups, no matter how well-founded, there is a constant need to achieve a common will in order to maintain the group's capacity to act in its own interests.

### **3.6 Summary**

This chapter has discussed the various types of leadership phenomena. The chapter also discussed the development theory of leadership, especially the '*leadership of transformation*'. The chapter presented the relationship between the theories of leadership according to the different psychological and cultural backgrounds of various societies. Often class hierarchy, social and economic status, religion, and culture have influenced leadership in many societies. For example, in Malaysia, leadership has become a power struggle between two major groups, namely the Malays and the Chinese, both competing for their survival. In this thesis, Malays are seen to maintain and strengthen their leadership through government policies on education. The government has been the influencing factor in championing Malays' struggle for leadership through the selection process and the programmes established in Residential Secondary Schools system.

So, in this research, the two main ideas of leadership are relevant. First, the leadership of transformation may be a very complex socio-psychological phenomenon. What

follows is an attempt to identify possible sources providing impetus to the emergence of the phenomenon. The sets of factors that seem crucial to its genesis are education, the formation of elites and a socio-psychological milieu of leadership. Secondly, the researcher identifies and discusses the salient socio-psychological factors underlying Malaysia's rapid development and their implication for the future development of leadership. Socio-psychological factors refer to the attitudes, values orientation and behavioural patterns of ethnic Malay pupils towards leadership. Thus, the study draws together the relationship between pupils' perceptions towards leadership and the educational aspirations of Malays towards leadership. In doing so, the study of leadership cannot be separated from the political, economic and educational situations of the Malays.

As mentioned earlier in Chapter 1, the study of leadership refers to the expectations and aspirations of the Malays in their '*struggle*' for leadership. The next chapter will discuss the relationship between leadership and the formation of elites.

## CHAPTER 4

### ELITES

#### **4.1 Introduction**

This chapter addresses the general idea of the formation of an elite. In this chapter, emphasis is given to the establishment of an elite through education. Elites are found all over the world, but the criteria for their selection and organizations are different in many parts of the world. Yet the most important attribute of elites is the power that they have maintained since the birth of Adam until the present day. The chapter also discusses the relationship between elites and leadership, especially in the context of Malays in Malaysia. Finally, the chapter examines the importance of an elite for the Malays and for their leadership in the future.

#### **4.2 Elites - Introduction**

In our modern age and at the end of the twentieth century, it has become rare to use the term '*elites*'. In a period that seems to strive for equality among all humankind, elite has acquired a negative connotation, belonging to a period when opinion was hostile to the modern ideals of equality and democracy. '*Elitism*' to some people reflects the stereotypes of a group of people with reactionary selfishness, an exploitative minority, or a group of people who like to perpetuate their social position at the expense of a society.

On the other hand, elitism, should be considered as being a little more than another social phenomenon. One should realise that elites have a substantive role to play in the changes that are taking place in some social phenomena at various levels of society. Changes in society may take effect when the fundamental structure of society begins to change, due to circumstances such as industrialization and modernization. For example, the effect of industrialization in East Asia marks not only a change in materialism, but also in the

values system. One such change has been the restructuring of society and the class system that has effectively contributed to the phenomenon of leadership and power.

An elite has become a crucial component of industrialized and developing societies. Whether elites are the '*top people*', '*the wielders of power*' or merely '*those whose opinions and actions count most*', their presence is felt in most aspects of life. We have seen that elitism evolved from human civilization to time. The phenomena of elites, commonly representing '*the few*' in many parts of the world, have unique social and economic features in their emergence. In developing countries, before the dawn of modernization, an elite was characterized by those who held power and those who controlled wealth, especially land and livestock. These elites were Kings, religious leaders, aristocrats and traders. They divided leadership and power between themselves, as is illustrated in the structure of their society.

In Malaysia, due to the influence of Hinduism in the early eighth century, the society was divided into four main groups of Kings, aristocrats, traders and workers. These divisions are still visible, even after the emergence of the concept of equality through Islam and western ideas. These structures have become part of the cultural values and traditions especially in Malay society. However, like many other developing nations, the structure of a society begins to reconstitute itself when education is made available to a society. Today, people with a better education have the potential to hold power that was not available to them in the past. Education has thus become an agent for entering the world of '*the few*'.

Alatas<sup>1</sup> asserts that an intellectual elite is the product of a conscious and intelligent choice of solutions to the problems faced by developing societies. He sees the emergence of two types of classes in the re-engineering of society, either within the society that has barely attained the dawning of civilization, or within the most advanced and powerful societies. First is a class that rules, and second is a class of those who are ruled. The first class is

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<sup>1</sup> ALATAS, S., H., 1977., p.xv.

made up of fewer individuals who manipulate all political functions, monopolize power and enjoy the advantages that power construes. The second class is the more numerous class, and is directed and controlled by the first in a way that is today more or less legal, or more or less arbitrary and violent. Elites may be represented in the first class, for instance a class of leaders and power-holders.

In both classes, the single differential factor is education. The first class is considered more educated than the second. The elite is fortunate because education is readily available and affordable to it. As a result, there has been a high percentage of literacy among the elite, as compared to the second group in the society since the early eighteenth century. The phenomenon of an illiterate lower-class group is still occurring in many parts of the world today.

Alatas's classification of society does not consider the characteristics of the beholders. How, then, do we define the characteristics of elites in different parts of the world? Are there any differences in characteristics of the elites in developed and developing societies? Obviously, in many parts of the world today, we have either inherited or acquired elitism. There are Kings and Queens, but there are also scholars and technocrats. In many developing societies, religious leaders are elites and have some power influences in the governing of the state.

In Malaysia, we can divide elitism into two categories namely '*the traditional elites*' and '*the new elites*'. The '*traditional elites*' refer generally to Kings and Queens, and many parts of the world, to scholars and technocrats. The '*new elites*' are uniquely characterized by the ethnicity or origin of the elites and the support of government policies in establishing this group. This may appear to be a racist or discriminatory approach, but in many parts of the developing world, for example Malaysia, the policies are intended to restructure a society which is characterized by the imbalances in politics, economics and social conditions. The formation of these elites, and the implementation of government policies which herald their establishment, has been discussed in Chapter Two.



In Malaysia, the Malays constitute the new elite. Initially, during the British colonial period some Malays were selected as administrative officers in the Colony Offices. These selected few came from the upper-class society such as the sons of Sultans, aristocrats, religious leaders and traders. After independence, especially during the 1970s and onwards, the new elites have spread their influence not only administration, but also politics, economics and social sectors. The government has established these new elites through the patronage of its policies and assurances of the Malays' participation in development. In education, the government has established the Residential Secondary Schools for Malay pupils, despite their social and economic status. This unique classification of elites, through the government provided education system, is intended to generate future leaders among ethnic Malays. The Residential Secondary Schools provide a good education and guarantee a bright future for the pupils. This is achieved through the availability of the best facilities and infrastructure in Residential Secondary Schools and the best networking, especially between the old boys' and girls' association.

The study of elites and leadership is not new in the social sciences. Plato and Aristotle, to cite just two notable examples, assigned considerable importance to an understanding of the nature of elites and leadership. Although the two terms are not synonymous, they are functionally interrelated. Leaders are elites in the sense that they possess power and are among the selected few. Elites are attributed with leadership qualities. It is usually assumed that leadership is something which is exercised by elites that is to say that elites and the context of leadership are functionally synonymous. However, whereas elite refers to the hierarchial position, leadership is defined as a relational term. The classical examples of the hierarchial positions of elites are the Spartiate caste in Spartan, Eupatriade in Athens and Brahmins in India. Selection to their individual class and position was based upon inheritance.

On the other hand, the definition of leadership in relational terms can be explained in terms of the education paradigm. During the Napoleonic period in France, the French educational system, the *Grandes Ecoles*, influenced society in two main educational

conceptions<sup>2</sup>. First, emphasis was given to the formation of elites and the State's efficiency. Secondly, the purpose of education was to transcend the incompatibility between the elites and to nurture democracy of equality among French citizens. The second agenda of *Grandes Ecoles* was to encourage leaders to enter the circle of elites in the later France. Today, the new elites, through education have formed new leaders based on their academic qualifications and professions. They are made up of professionals such as academicians, medical doctors, lawyers and others.

Elites in possession of profound leadership qualities and powers are able to mobilize people in the pursuit of their specific goals. This ability has prompted the need to examine patterns of interaction between elites and non-elites and, between elites and potential and non-active elites. In addition, the leadership qualities which are attributed to elites can often explain the behaviour and processes by which elites define their relationships with their environment, through which they seek to perform the functions that have been allocated to them.

One of their functions is to train the members of groups or organizations with leadership qualities that are appropriate to the society. For example, one of the hidden objectives of Residential Secondary Schools in Malaysia is to create a political, economic and social awareness among Malay pupils, informing them of their rights and struggle for power in the country. This objective can only be achieved through the establishment of strong elite groups and the transformation of ethnic Malays with leadership qualities.

#### **4.3 Elites and Leadership**

Etymologically, the term '*elite*' is derived from the Latin, '*elire*' or to choose<sup>3</sup>. Bottomore<sup>4</sup> asserts that the word '*elite*' has its roots in the notion of '*elect*', those chosen

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<sup>2</sup> WILKINSON, R., 1969., p.74.

<sup>3</sup> TULLOCH, S., 1993.

<sup>4</sup> BOTTOMORE, T., B., 1964., p.21.

by God, and by extension the ‘*select*’ or ‘*choice*’ members of the society. Machiavelli<sup>5</sup> in his famous book, *The Prince*, emphasizes the importance of concentrated power in the ‘*hands of the few*’ within a society with his reference to the Italian Republican Constitution. The traditional conceptions of the notion of ‘*elites*’ and ‘*leadership*’ are founded in the two ideas of hierarchy and inequality. From the earliest time writers have assumed that natural leaders are naturally equipped with political expertise and leadership qualities.

Russell<sup>6</sup> writes that the two moving forces in history are the ‘*impulse to power*’ and ‘*the impulse to submission*’. He posits that some men’s characters lead them always to command, and others, always to obey. Between these two extremes lies the mass of human beings, who like to command in some situations, but in others prefer to be controlled by a leader. Socrates, in Plato’s *Republic*<sup>7</sup>, says that even among a band of robbers, some principle of justice must exist that persuades them to divide their spoils. This is a functional aspect of leadership in a small group. In a similar argument, Timosheff<sup>8</sup> posits that every group is naturally divided into two categories; the active and the passive members. Under natural conditions, the active contingent of the group is constituted by those with high dominance-feelings while the passive segment displays low dominance-feelings.

These delineations of early writers of elites and followers best describe the idea of leadership in the beginning of human civilization. Maslow<sup>9</sup> explains that the concept of dominance-feelings is extended by not merely referring to the physical size, stronger canines or better fighting ability of an individual, but to a composite of the psychological

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<sup>5</sup> MACHIAVELLI, N., 1940.

<sup>6</sup> RUSSELL, B., 1948., p.7-8.

<sup>7</sup> SOCRATES, in FUKUYAMA, F., 1992.

<sup>8</sup> TIMOSHEFF, N., S., 1939., Chap.8.

<sup>9</sup> MASLOW, in NG, S.,H., 1980., p.126-7.

attributes of a person, such as social attitudes, self esteem, confidence and self-assuredness. Maslow later developed his research on leadership as part of his study on psychological health. His initial descriptions of dominance-feelings consisted of self-esteem, self-confidence, high respect, consciousness of '*superiority*', pride, assuredness, skilfulness, masterfulness and absence of shyness. These general characteristics provided by Maslow facilitate many researchers to stereotype the leader and the led in any society on the basis of such qualities.

The works of early classical writers on the hierarchial position of elites can be traced back to the conceptualization of class and positions in society. When the Romans introduced the word '*classic*' to divide the population into tax groups, they might not have anticipated the profundity of the categorization. Even Roman classifications inferred at least the possibility of social distinctions later elaborated by authors of elitism. For example, Ferguson and Millar<sup>10</sup> in the eighteenth century distinguished the social strata of a society by rank and wealth. This resembles the early conceptualization of leadership theory, in which it was thought that those who were capable of leading were necessarily born within the elite class. Thus, the elitism of an individual was considered to make a person a successful leader.

The word '*class*', as referred to elites, is to be found in all European languages of the late eighteenth century. Dahrendorf<sup>11</sup> posits that the beginning of elitism as a concept was linked to the class system which was well established after the industrial revolution in Europe. For example, Adam Smith, an economist, had already spoken of the '*rich and upper-class*', as compared to the '*poor and labourer class*'. Later, in the works of Ricardo and Ure, Saint Simon and Fourier, and of course in those of Engels and Marx, the '*capitalist class*' appears beside the '*labourer class*', '*the bourgeoisie*' beside '*the proletariat*'. With the beginning of the industrial revolution in Europe, the idea of class as a tool of social analysis began, as capital and property were transformed from a

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<sup>10</sup>      FERGUSON, A., 1767., & MILLAR, J., 1787.

<sup>11</sup>      DAHRENDORF, R., 1959., p.3-5.

symbol of rank to an instrument of power. Wealth and poverty, domination and subjection, property and lack of property, high and low prestige - all were present during the industrial revolution and afterwards. It may appear that all the industrial revolution achieved was to replace the old social strata by a new one: landowners and nobility were replaced by capitalists, labourers and peasants by proletariat.

A similar notion of '*elitism*' was practised in the eastern part of the world, especially within the eastern feudal system. Elitism was synonymous with hierarchy and class structure in eastern societies. The presence of a selected group, or those '*chosen by God*', and the caste system, has led to the structure of social class pyramids in the East. The division of society according to class was predominantly obvious during the early Hindu dynasties in South and South East Asia, the Chinese Empire in North Asia and Japanese Imperialism in North East Asia. Leaders were selected from among the elite who not only controlled the military power, but also economic power. The image of a leader was usually associated with Gods, the sovereign of the world and the messenger for the masses.

Today, the rise of democracy has not signalled the decline of elites. '*Elitism*' as a concept entails new meaning and understanding in the modern world. For example, the new elite is associated with a group of people who have the ability to articulate ideas, to persuade, to cajole and coerce, to mobilize, to embody and to produce symbols to which large numbers of people respond. These characteristics are so frequently associated with competitiveness, success and qualities that different individuals have clearly possessed in varying degrees.

The origin of the sociological concept of elitism lies in the anti-Marxist writings of the Italian theorists, Pareto<sup>12</sup> and Mosca, who sought to construct an alternative vocabulary to the Marxian, which emphasises '*class*' and '*class-conflict*'. From the beginning, the study of elitism was a highly political and contentious area of debate. Pareto's work in

'*Trattato di Sociologia Generalae*' is widely regarded as the foundation stone of modern analysis on elitism, although the analysis of elites was common currency with contemporary Mosca.

In his analysis, Pareto classifies people into two types. This is done on the basis of their sentiment, rather than on position of hereditary, caste, origin or inequality. One type, the 'foxes', possess what Pareto calls the instinct of a combination of special abilities for manipulation and innovation. The second type, 'the lions', possess the opposite characteristics, where they are not clever, and are both traditionalists and men of faith and force. Both types can and do become members of the ruling elite, which Pareto defines as the smallest group who possess most power in the community. Nevertheless, elites who are dominated exclusively by either personality type cannot preserve political stability. For example, when the 'foxes' are in power, the 'lions' will become enraged at the 'foxes' clever but amorally scheming. Because they are no-match for the 'foxes' in political manipulation, the 'lions' will resort to violence in their effort to overthrow the regime. As soon as the 'lions' dominate, however, they will discover that leaders cannot rule by coercion alone. The result of this condition is a perpetual '*circulation of leaders*'.

Mosca's<sup>13</sup> work centres on the role of a '*political class*', a concept broadly equivalent to Pareto's governing elite. He argues that the political class is the minority which prevails over the majority in the governance of a nation. Thus, the dominance of a political class derives from its organization. The political class is, moreover, internally organized into a top stratum of active leaders and a large stratum from which they replenish the leadership group. As a result, the continuous '*circulation of leaders*' is nothing more than power games between elites. Power and leadership are the two elements strongly associated with the establishment of elites.

From the early works on elites, the idea of power has always been associated with the selected few. Those in power do not voluntarily share their power to any greater extent

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MOSCA, G., 1939.

than is required by the situational circumstances in which they operate. Thus, Pareto and Marx believe that political power elites would strive to maintain as much functional distance as possible between themselves and non-elite members of the society.

Elites will guard and cultivate the disparity of influences between the two basic groups. In such a society, the '*circulation of leaders*' to which Pareto refers to the circulation of leaders that would take place on an individual and selective basis. That is, political elites would renew their position only through the selective recruitment of new members on an individual basis. On the other hand, Mosca's position on the question of the '*circulation of leaders*' is noticeably different from that of Pareto.

Mosca believes that a '*sub-elite*' exists in most societies to serve both the elites and the non-elites as a potential tool for the recruitment of new members into the elites and as a channel of contact and communication. Therefore, he assumes that the '*circulation of leaders*' would not only take place on an individual basis but also within a group. Mosca believes that the collective replacement of one group by another in positions of political power is quite possible although he is not convinced that such a transformation would necessarily involve a revolution. Thus, he feels that motivation towards collective social mobility and the desire for an increased societal status or occupational group could provide one of the bases for the '*circulation of leaders*'. His predicament is widely observed in many parts of the developing nations. For example, the establishment of governmental agents and policies in these countries is intended to provide stimulus amongst indigenous peoples.

#### **4.4 Elites and Education**

Education has been recognized as one of the levers for an individual's mobility within a given society. Education also has been recognized as the tool by which the elites are able to maintain their '*circulation of leaders*' in any society. It is also for this reason that often the term elites are used to refer to the intellectual class of a society. Elites find that education secures them not only authority and power, but also brings in its wake

deference from the uneducated masses. This is more clearly the case in the developing world where education is still the privilege of the relative few. Today, in many parts of the Third World, certain groups remain under-represented of certain groups in education, where the educational sector is smaller, more selective, both academically and socially, and more closely related to the recruitment of occupational elites.

In industrial countries, the education sector which serve the elites are associated with the promotion and maintenance of religious and socioeconomic class diversity. For example, there are schools that cater specifically for Catholic, Jewish and Moslem communities. These segregated schools represent not only religious diversity, but also the socioeconomic class diversity, where most of the children attending the schools tend to be from higher socioeconomic classes.

These schools are known as *public schools* (United Kingdom), *private schools* (United States) or *independent schools* (Australia and New Zealand). The schools are semi and fully residential, experience non or semi-government intervention in the administration, are semi or fully funded by the government, and are often intended only for boys. Similar school systems existed in the United Kingdom since the formation of Winchester School in 1382. Winchester was founded by William of Wykeham. Winchester was the first public school, public in the sense that its entry was neither local nor restricted, but open to poor scholars and to the sons of the noble and influential, drawn from different parts of the country. Furthermore, public is also used in contrast to the private tutors favoured by many aristocratic families for the education of their children<sup>14</sup>.

The nineteenth century also saw the expansion of the public school system in Britain, which seized the opportunity to prepare boys for service in an Empire embracing a quarter of the globe. Thornton comments that by degrees, the public school spirit became one of the most potent of the Empire's elixirs. As the Empire grew, so did the schools,

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14 RAE, J., 1981.



and the new schools that were opened espoused ethics of the Empire<sup>15</sup>. The schools' influence did not completely fade away when the Empire did; the elitist educational tradition persisted overseas. Many British colonies adapted their public school system, such as in the United States, Kenya, Malaysia and India. The ethos of Eton can be found in many public schools today, especially those that were in the system throughout the British colonial period. In many parts of the United States, private schools are non-funded schools from the federal government.

The systems are similar in most part of the developing world except in the receiving a semi or full government intervention in the administration. For example, in Malaysia the government partly intervenes in the private residential schools (*mostly international schools*) especially in the teaching of the national language and moral education. In government residential schools, the government is fully involved in the establishment, administration, finance and selection of pupils. This phenomenon is also practised in many other parts of the developing world such as Singapore (*Raffles Institutions*), Taiwan (*National Chinese Overseas Senior High Schools*) and Pakistan (*Cadet Colleges*).

Sociologically and politically, the debate about residential schools has centred around on those '*leading schools*' because important in what is described, from different perspectives as the recruitments of elites, or socioeconomic class reproduction. Another debate focused on the issues of equality and parental choice in education and on the right of the individual and association to establish and run a school in many parts of the industrialised world.

Halsey *et. al.*<sup>16</sup> write that there is a trend suggesting an increasing social selectiveness as one moves up the hierarchy of schools in the United Kingdom. For example, using their own categorization of occupations, Halsey *et. al.* show that in public schools, 66.7 percent of pupils came from parents of the service class (*professionals, administrators,*

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<sup>15</sup> THORNTON, A., P., 1966., p. 90.

<sup>16</sup> HALSEY, A., HEATH, A., & RIDGE, J., 1980., p.53.

*managers, and substantial proprietors*), 27 percent of pupils were from parents of the intermediate class (*clerical, sales and other rank-and file service workers, and self employed*), and 6.3 percent of pupils' parents were considered to be of working class origin.

Giddens<sup>17</sup> comments that '*public schools*' have continued to play a dominant role in the self-perpetuation of recruitment to elite position. In this context, there appears to be two main ways in which public schools help to furnish the elite groups by: (1) providing a particular education for the children of elite parents, thereby sustaining the parental status, (2) providing elite access for certain non-elite parented children (*selected by the governors of the schools based upon the pupil's merits and achievements*)<sup>18</sup>.

Similar studies by Boyd and Reid<sup>19</sup> show the same relational trend between public schools pupil population and socioeconomic class reproductions in the United Kingdom. In 1982, at least 42 percent of the Members of Parliament had been educated in public schools, and 20 percent of them were from a particular school - Eton. Public schools have become not only an educational establishment, but also a political training ground and a unique national network<sup>20</sup>. This relationship between attendance at a public school and Oxford and Cambridge University, with entry into occupations having high status, power and financial rewards, is part of both the reality and myth of the British educational and social life. For example, in 1970s, almost three quarters of the elite groups were public school educated, and half of the groups (*the army, ambassadors, judiciary and bankers*) had more than 80 percent so schooled in the public schools system<sup>21</sup>.

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<sup>17</sup> GIDDENS, A., 1979.

<sup>18</sup> GATHORNE-HARDY, J., 1977.

<sup>19</sup> BOYD, D., 1973., & REID, I., 1986.

<sup>20</sup> WALFORD, G., 1984., p.2.

<sup>21</sup> WALFORD, G., 1991., p., 20.

Fukuzawa in his famous book, *'An outline of Civilization'*<sup>22</sup>, discusses the difference between Western and Eastern world views of civilization. He asserts that Western civilization has two important elements, visible element consisting of science, or the capacity of reasoning and, visual element, consisting of spirit of independence. In Eastern world, civilization is related to the symbolic Confucian word of *'jitsugaku'*, or ethical teaching of practical science, which emphasised the status quo of the authoritarian system. Scientific *'jitsugaku'*, relates to the ethical teaching of the physical, positivistic, practical, experimental, and utilitarian sciences. The two approaches explain the emphasis on the suitability of programmes for the benefit of elites in different parts of the world. An emphasis on ethical teachings, with authoritarian flavours, prevails in the East, while emphasis on the separation of sciences and spirituality remains the dominant phenomenon in the West. Undoubtedly, both systems have and will continue to affect the production of future elites and leaders in both worlds.

In ancient Greece, education was given to a selected few as *'a process of man's movement towards Godliness'*. Yet at the same time, education must make a person realize that they cannot become God. In pre-Reformation Europe, education was thought of as a *'process of preparation for a good life'*, giving equal importance to the spiritual as well as to the material aspects of life. There was even a greater tendency to place emphasis on the spiritual aspect of men's existence.

Post-Reformation Europe represented a serious break with the European tradition, specifically after the emergence of the concept of humanism. The purpose of life changed, to the *'enjoyment of a full life'* or the *'pursuit of happiness'*. The dignity of men was no longer thought of in terms of *'Godliness'*, but in the atomistic exercise of his *'own free will'*. Man was no longer a servant of God in pursuit of happiness, but an intelligent animal who fought for survival without being conscious of values and ethics. This is where the major differences emerged between the East and the West.

Plato<sup>23</sup> in his book, *The Republic*, notes the existence of three distinct classes in society, with each calls for different educational preparation. The first class is associated with gold or the philosophers. The second class consists of silver or skilled merchants and traders. The third class consists of iron or artisans and farmers. Plato believes that the first class must have the right kind of education to produce leaders and philosophers for the society. Plato foresees different hierarchies of education for different social classes.

Parallel to Plato's arguments, Lawton and Gordon<sup>24</sup> believe that science and technology should become a major part of the public school curriculum, in order to give the ruling classes some kind of justification for their continued power and influence. In other words, masters should know more about the new knowledge than their men. Rubenstein and Hoare<sup>25</sup> forge the link between public schools and the sustain ability of the social class. Rubenstein claims that to educate the wealthy separately from the remainder of society is to ensure the continuation of a class-ridden society such as in the United Kingdom. Hoare highlights the manner in which schools are the key element in both the formation and the perpetuation of the preeminence of an existing hegemonic class, and in fact, the elitists' values.

In contrast, Popper<sup>26</sup> disagrees that education should be used to select future leaders and to train them for leadership. He argues that the tendency to suppose that this should be so will transform educational system into a race course, rather than encouraging a pupil to devote him/herself to his or her study purely for the sake of studying. Rather than encouraging them to love learning and enquiry, individuals are encouraged to study for the sake of their personal career. A pupil is encouraged to acquire only such knowledge as will be serviceable in mounting obstacles that must be cleared for the sake of his or her

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<sup>23</sup> PLATO, in SHOREY., (trans.), 1963., p.416.

<sup>24</sup> LAWTON, D., & GORDON, P., 1978., p.3.

<sup>25</sup> RUBENSTEIN, & HOARE, in FOX, I., 1985., p.2.

<sup>26</sup> POOPER, K., 1945., p.136.

advancement. The possible demand of the institutional selection of intellectual leaders endangers the very life not only of science, but of intelligence.

Hargreaves<sup>27</sup> believes that within the public schools system there has been a lack of attention paid to the social function of education and the cultivation of social values, chiefly attributable to the emergence of a '*culture of individualism*'. The residential schools have been widely criticized for displaying an exaggerated concern for the process known as character building. They frequently define their aims for being exclusively directed towards the inculcation of leadership qualities, yet there is a dichotomy between character building and intellectualizing their pupils. Some critics suggest that educational qualifications, examinations, and anything which suggest that elites are perhaps more intelligent than others, are no test of character and are always dismissed as something called the rat race.

Snow<sup>28</sup>, in his analytical argument of the two-world system of education for elites, elaborates that both systems define education at three levels, namely the education of the heart, the education of the mind and the education of the hands. First, education of the heart places emphasis on the spiritual aspect of individuals in relation to their Creator. This is found in the school system of religious elites for religious scholars and practitioners. Secondly, the education of the mind lays emphasis on the cognitive and reasoning powers of the scholars, or the establishment in charge of the formation of intellectual groups. Thirdly, the education of the hands emphasises the skills, either artistic or psycho-motor, of an individual. Although it is not as well established as the other two levels of education, the products of such schools are considered priceless.

The existence of levels, as discussed above, illustrates the presence of a meritocracy phenomenon in education. For example in Malaysia, meritocracy in education alone is detrimental for the social development of the society. The system is simply another tool

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<sup>27</sup> HARGREAVES, D., 1982., p.87.

<sup>28</sup> SNOW, C., P., 1969., p.71-2.

for elitism. Weber<sup>29</sup> argues on the validity of a meritocracy, posits that democracy takes an ambivalent stand in the face of specialized examinations, as it does in the face of all phenomena of democracy, although democracy itself promotes such developments. Special examination, on the one hand, means or appears to mean a '*selection*' of those who qualify from all social strata, rather than a merit system in which educational certificates will result in the creation of a privileged caste.

The caste metaphor described by Weber explains the way in which the system only permits some sections of the society to move up the social ladder as compared to the rest of the population. The merit system has to consider the political, economic and social aspects of a society. It is an unjust system in which the poor and the intellectually capable pupils are neglected.

The method of selection has to be as objective and open as possible to reflect the development of the nation as a whole and to encourage the full participation of all social groups. This laissez-faire criteria should not prevent active government participation in helping the people who are in need and are deprived from many opportunities in the development of a nation.

Furth<sup>30</sup> believes that educational systems are key instruments in ensuring the reproduction of prevailing social structures and must therefore necessarily adopt a social definition of talents or achievements that favour the maintenance of power and prestige among privileged groups. Elliot and de Morsier<sup>31</sup> believe that the caste metaphor also exists within the school system. They argue that to change the metaphor, the school system has to operate as a filter and not as a dam. It is therefore possible to maintain the myth that education is a social lever.

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<sup>29</sup> GERTH, H., H., & MILLS, C., W., 1946., p.240.

<sup>30</sup> FURTH, D., 1978., p.260.

<sup>31</sup> ELLIOT, C., & de MORSIER, F., 1975., p.261.

Confidence in the system is not always shaken, partly because some poor people do succeed in the system and partly because the system also has the outward trappings of an open but tough competitions. In fact, it is precisely its selectivity that gives the system its social desirability. In view of what middle-class Americans are likely to regard as a rapidly changing society, emphasis is placed on the ability to forecast the future correctly and on inculcating their children with the '*proper*' attitudes to safeguard them against the uncertainty and unpredictability of the future<sup>32</sup>. Sometimes these efforts are communicated to the schools for further action to satisfy the needs of the society. Failure to accommodate such needs on the part of the schools will inevitably lead to a drop out of pupils from the school system.

The residential school is a closed system of interaction. Waller's<sup>33</sup> analysis of existing residential schools found the following characteristics which enable them to be studied as a unit: (1) they have a definite population, (2) they have a clearly defined political structure arising from the mode of social interaction, (3) they represent the nexus of a compact network of social relationships, (4) they are pervaded by a '*we*' feeling and, (5) they have a culture that is definitely their own.

For example, public schools or residential schools in Malaysia are principally secondary schools. They accept most of their entrants at thirteen years of age. The academic standards of the individual schools differ and are expected to vary over the years, but characteristically, the schools are expected to maintain generally high academic standards. At least a high proportion of the pupils, if not all of them, succeed in examinations and continue with their education at university level.

The schools have established a culture or tradition of their own, very seclusive social relationships within the school's structure and a network of alumnae that enable the funding of various school's projects and activities.

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<sup>32</sup> STRAUSS, A., L., 1971., p.54.

<sup>33</sup> WALLER, W., 1932., p.6-7.

A significant structural feature of the residential schools is that they are predominantly boarding schools. Pupils attending the school have to live there for the majority of their schooling days, except public holidays. Thus, the school acts like a family. It is a major agency of socialization and of culture transmission in a society. At public schools, there is both a climate of expectations and opportunities which are transmitted through the school curriculum and traditions, all of which effect pupils' perceptions of the school's place in the educational and social structure. The public schools are not merely concerned with '*technical qualifications*'; they are concerned with the '*service to the community*', '*leadership*' and '*exemplary behaviour*'.

Bottomore<sup>34</sup> discusses the way in which western societies maintain and nurture the ideology of elite rule. He argues that the elite regards the selection of exceptional individuals for high positions, rewards of income and status obtained through scholastic achievement to be more important than raising the general level of education throughout the community. This illustrates the process of legitimizing and consolidating decisions between elites and non-elites, which is unique to capitalist societies. For example, in British capitalism, we saw an early and slow transition from agrarian and mercantile to industrial capitalism. New ruling groups gradually come to replace old ones through the repeated inter-penetration of the old and the new strata, and old and new values. Thus, the old landed order merged itself with new industrial powers, but sought to maintain its distinctive identity and system of values. Public schools are a product of this inter-penetration of landed, commercial and industrial interests, in a manner in which they allegedly play a major role in keeping alive, and indeed legitimizing the ideology underpinning the stratification of British capitalism.

Subsequently, further attention is given to the Social Darwinist ideology of '*the survival of the fittest*', in which Social Darwinist ideas were consistent with the beliefs of the Western elite of the late nineteenth century. As a result of this relationship such ideas were incorporated into an evolving model of the Western schools. Based on IQ,



individual differences, grouping structure and the result this had on schools has functioned to differentiate between the fortunate few and the masses.

The rationale of the theory is based on division, as it was believed that extreme differences in individual ability existed. These innate differences required the provision of a differentiated education that would be appropriate for the different abilities of the masses, and for those who were destined to be leaders. Thus, the emphasis on the so-called needs and abilities of an individual, thought to be widely variant, came to dominate educational thought and explanations of the success and failure of the school system and wider society.

Today, as in the past, elite schools are based upon both thoughts, and consciously seek to instill into their development a conservative philosophy, within which the themes remain tradition, religion, nationalism, authority, hierarchy, and an exceedingly narrow view of the meaning of democracy, not to speak of the marked hostility to socialist ideals and purposes. For example at the heart of the stereotype of the public schools lies their goals of the values of behaviour, morals, taste, and expression. This serves to place emphasis on character training which aims to establish an ideal pattern of moral, religious, and cultural ends that stresses the importance of serving the community over the pursuit of individual excellence. For example, the aims of the Florida Air Academy are:

*'...( to develop) a college of preparatory schools geared to the Aerospace age. Its curriculum is designed to produce the leaders of tomorrow...certain qualities of mind, character, are prized in any area: manliness, self-discipline, the ability to think and reason with logic and precision, the ability to express oneself in speech and writing, unfailing courtesy and consideration for all, the ability to lead and inspire others.'*<sup>35</sup>

Public schools are not only socialising and educating most of the elites, they are also fulfilling their '*custodial function*'. They 'conserve' within themselves and 'protect' from corruption the norms and values of the elites which are passed on to successive generations. Because of this custodial function, the norms of the elites and the value

system associated with them have been retained to a remarkable degree within the social structure of a society.

Goffman<sup>36</sup> categorizes public schools into what he calls '*total institutions*'. He describes '*total institutions*' as places of residence and work where a large number of individuals are separated from the wider society for an appreciable period of time, and together lead an enclosed, formally administered pattern of life. It is useful to distinguish between total institutions such as schools, whose purpose is to socialise pupils in a developmental fashion, and others, like prisons, in which the purpose is to resocialise the inmates.

Public schools may be taking over much of the responsibility of socialization and education that once belonged to the family. The elites are now related to each other not by kin, but by membership of the closed community of public school pupils. As a social group, the elite began to assume the character of an extended family of friends rather than relatives, prone to exclusiveness and endogamy. Perhaps the family unit was proving obsolete. The anticipatory role-playing in public schools were another perfectly engineered devices used by the elites. Thus, the ideal type of public school was characterized by Spartan, religious, and nationalist outlooks.

Another characteristic that makes elite schools unique is their location. Their isolation almost certainly adds to the pupils' feelings that they are completely subject to the rules and procedures of the schools, with few options for life outside the schools.

Wakeford<sup>37</sup> describes the five principal modes of adaptation identified among students in public schools. The overall pattern of adaptation within a school is clearly affected by the school character or ethos and the pattern of adaptation by the individual pupil during their school life. These factors significantly influence the effect the school has

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<sup>36</sup> GOFFMAN, E., 1963., p. xiii.

<sup>37</sup> WAKEFORD, J., 1969., p.132.

on him or her. Wakeford summarizes the effects of residential schools have on individuals in three stages. Primarily, in the early years, pupils seem to adapt to the '*colonization*' and '*conformity*' modes, while a small minority attempt to '*retreat*'. Secondly, by the third year in school, a number had adopted the intransigence mode. Finally, by their fourth and final year, pupils typically return to the '*colonization*' mode, while substantial numbers seem to '*conform*', '*retreat*' or '*rebel*'.

Scott<sup>38</sup> says that residential schools system offers its pupils as follows; (1) the importance of providing academic and technical skills; (2) the importance of promoting cultural integration, ensuring that all those who belong to the upper-class, despite their social origins, have the same set of values and beliefs; and (3) the importance of maintaining the web of social connections, which are believed to be important in obtaining membership to the upper-class: a distinctive lifestyle, and the possibility of forming useful social contacts, which comprise the '*old-boys*'/*girls*' network'.

The Fleming Report<sup>39</sup> states that in public schools there are greater facilities to enable boys to enjoy a measure of self-government in all the habits of service and responsibility, and to many, the opportunity to participate in leadership training. The report also asserts that such leadership training in public schools involves a readiness to take responsibility, the exercise of initiative, the power to give orders, to choose between persons without offence being given or taken, and the habit of setting policies for the good of the community. The report also added that privileges given to boys coming from poorer homes were intended to enable them to integrate themselves into the rest of the community in the hope that they would return to their own society with the power of leadership and the '*public spirit*' which the public school system tends to develop.

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<sup>38</sup> SCOTT, J., 1982., p.43.

<sup>39</sup> op.cit., McCULLOCH, G., 1991., p.35.

#### **4.5 Public/ Independent or Private Schools System**

The history of Britain's independent public schools begins in 1382 with William of Wykeham's foundation of Winchester College. Winchester College was the first public school, public in the sense that its entry was neither local nor restricted but open to '*poor scholars*' and the '*sons of the noble and influential persons*'. Public was also in the sense of being in contrast to the private tutor favoured by many aristocratic families in the 14th century. There were schools in England before 1382 and some of their descendants still exist but they were not public schools in the sense described above. Winchester College were followed by Eton (1440) and Westminster (1560) to hold the dominant position among public schools in Britain. These three schools were known as the '*Great Schools*'.

The most important and persistent criticism of these schools centred on the characteristically high social class of their pupils. Although the public schools were founded on the basis of education for all classes in the English society, the schools tend to represent privilege for high social class and the social division. For example, in 1540 the Commissioner of Grammar School at Canterbury argued that the sons of the poor should not be given an academic education because they were to become ploughmen and artificers. The commission suggested that only the sons of the gentlemen to be '*put to schools*'<sup>40</sup>.

In addition, as the schools get better, the more they were in demand and the harder it became for the '*sons of the poor*' to gain entry into the school's system. In the first half of the 19th century the schools were explicitly restricted to the '*sons of the gentlemen*'. This had led to mounting criticism towards the public schools. The critics blamed the public schools for not only betraying the basis of its establishment but also for creating class distinctions in the English society. However, the headmasters of the oldest, richest and most prestigious boys' secondary schools are members of the Headmasters'

Conference, an organization started by Edward Thring of Uppingham in 1869 to discuss the public schools' response to the Endowed Schools Act, the first political threat to the public schools' independence.

By the 1920s it was a common practice for the sons of the wealthy family to be educated in the public schools and then went to Oxford and Cambridge Universities. In the decade after the Second World War the criticism towards the public schools gathered momentum, particularly in the form of written works. Despite the critics the class basis of the public schools system remained. Closely associated with their rigid social class intake were the critics that the public schools formed part of a cycle of privilege by which those influential, elite positions in society could ensure their sons the advantages of high status occupations. The critics also argued that the public schools had excluded those qualities of leadership such as imagination, vision, a willingness to innovate and an awareness of the importance of the social and technological change. The public schools' pupils were found to produce loyal, reliable conformists, conservatives and admirable men to police the British Empire. In 1942, R. A. Butler, the President of the Board of Education asked Lord Fleming to head a committee to consider how the public schools could be brought into closer association with the general education system in Britain. The Committee proposed that the public schools should benefit all children despite the income of their parents. However, the hope was not met. Neither the Local Education Authorities nor the schools showed interest or inclination to put the schemes into practice.

In 1964, the Labour Government pledged to tackle the problem of public schools. The party's manifesto was to set up an educational trust to advise on the best way of integrating the public schools into the education system. Nevertheless, the issue had disappeared after the election. In 1970, the government again pledged to establish education system that perpetuates educational and social equality. The government promised to a process of gradual reduction and eventual abolition of public schools. For example, all forms of tax relief and charitable status of public schools will be withdrawn. Again the pledge was never fulfilled. On the other hand, the curtail on the

financial concessions to public schools had strengthened the public schools. In 1972, the public relations of the public schools established Independent Schools Information Service (*ISIS*). The main focus of *ISIS* was to deal with criticism and political challenge towards the public schools. In addition, the aims were to bring together the heads of the public schools to promote their schools and to distribute information to prospective customers. In 1974, the new policy body of the public schools was established and was known as Independent Schools Joint Committee (*ISJC*). In 1976, the Labour Government shifted the emphasis of the government's educational policy away from egalitarianism to day-to-day realities of the classrooms. Today, many public schools especially the boarding schools were open to students from overseas to overcome the financial and political challenge. For example, Hong Kong, Singapore, Malaysia and the Middle-East became recruiting grounds for these schools. The public schools in the United Kingdom will continue to provide education for parents who can afford the system that they believe the best for their children.

Private schools in the United States of America have existed in the education system in the form of religious schools. These schools were funded by religious institutions and private foundations. The issue of private schools especially in the public interest was minimal prior to 1970s. By the 1970s, in the United States of America, the American economy was contracting, and foreign competition began to erode American control of domestic and foreign markets. At the same time, there was a growing perception that the public school system was producing graduates who were ill-prepared for the future. Public support for the public school system began to erode. *The Gallop Poll of Public Attitudes towards Public Schools*<sup>41</sup> reflected the growing loss of faith. In 1973, for example, 58 percent of the American population had expressed confidence in public schools, but in 1983, only 39 percent felt the same way. According to respondents, the three major problems facing public schools were: (1) lack of discipline, (2) use of drugs and, (3) poor curriculum/poor standards. In addition, fundamentalist Christians began to remove their children from public schools to avoid contaminating their religious

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U.S. DEPT. OF EDUCATION., 1987., p.82.

beliefs with '*secular humanism*'. These reasons resulted in an influx of pupils to private schools, where parents could afford this type of education.

Cookson and Persell<sup>42</sup> agree that the social status of attending a private school, especially an elite one, has little to do with cognitive achievement and a great deal to do with acquiring a social credential that can be used to gain admission to other private and elite institutions. Pupils who attend private schools in the United States are very likely to come from homes that are affluent and stable. Cookson and Persell in a study of private secondary residential schools, found that 46 percent of pupils came from families with incomes exceeding over US\$100,000 a year.

Similar to the United States, choice is the main issue to why parents opted for private schools for their children. However, the financial aspects of the system are borne by parents and associations which supported the private schools system. From the very beginning in Canadian education, Roman Catholics have been a sufficiently unified force either to obtain separate school status or to establish private schools for parents who opted for private schools. Manley-Casimir<sup>43</sup> finds that private schools have draws better students, motivated and committed parents and support from community leadership. However, the right of the elite groups to choose private schools for their children in Canada has never been seriously disapproved by Canadians. Stamp<sup>44</sup> summarizes the development and growth of private schools in Canada first as the '*schools of necessity*', then some serving as '*schools of privileges*', the subsequent establishment of '*schools of innovations*', and, in more recent times, for those who found the public schools (*government/normal schools*) not meeting their needs, as '*schools of protest*'.

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<sup>42</sup> COOKSON, P.,W., & PERSELL, C.,H., 1985., p.58.

<sup>43</sup> MANLEY-CASIMIR, M.,E., 1982.

<sup>44</sup> STAMP, R., M., 1970., p., 290-313.

Raskall<sup>45</sup> asserts that approximately 60 percent of Australia's wealth is owned by only 10 percent of the population and there is a very strong correlation between wealth, socioeconomic status and schools attended. Higley<sup>46</sup> shows that those of the highest socioeconomic statuses have predominantly been educated at independent schools by contrast to those of the lower end of socioeconomic spectrum who go to government schools. Williams<sup>47</sup> states that private schools' pupils achieve better in most of life's arenas than the government schools pupils. Thus it can be argued that the independent schools in Australia are instrumental in maintaining and reproducing class divisions within the Australian society. This is affected more by the success of the independent schools in providing access to high status tertiary education and the resultant wealth and privilege that this may provide than by any nepotism or '*old boys network*'. These schools also draw a relatively exclusive clientele which is over-represented in terms of upper school retention rates, tertiary admissions, university graduation and subsequent professional and high salary careers.

In France in the early eighteenth century, education was used to prepare the offspring of the affluent to be successful for their almost predestined roles in exercising power as in the case of the French upper-class society. Ribot<sup>48</sup> made it clear through his committee's inquiry in 1902 that the role of secondary education was to form leadership elites (*elite dirigeante*). This aim was achieved through the establishment of the '*Lycee*', or the residential independent schools, and '*Ecole Coloniale*', or college for colonial administrators, in the education system. Today, private schools in France for the elite groups arise from failure or anxiety in the public school's sector. Coutty<sup>49</sup> finds that for some parents, the private school is the last refuge against the relegation or against

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<sup>45</sup> RASKALL, P., 1987.

<sup>46</sup> HIGLEY, J., D., 1979.

<sup>47</sup> WILLIAMS, T., 1987.

<sup>48</sup> RIBOT, in TALBOTT, J., E., 1969., p.17.

<sup>49</sup> COUTTY, M., 1982.



zoning to a school with poor reputation. For others, the private schools are meant to ensure against failure due to the reputed teaching staffs, and more disciplined tone, or the moral or even religious orientation of the schools. Ballion<sup>50</sup> shows that there are five main types of establishments in the private schools in France: (1) Schools of Academic Excellence are the older, highly reputed institutions, mainly for boys. Like the lycees of old, they offer both primary and secondary education. They provide traditional instruction in Catholic doctrine and they are mostly attended by upper and upper-middle class children (2) Schools for upper-class Education are less academically selective and are mainly girls. The visual and performing arts receive special attention along with the Catholic doctrines and the notion of social service (3) The Innovation Schools are mainly for primary education. They offer the alternative '*whole-child*' approaches to learning and appeal to the younger and modern-minded families of the upper and middle classes (4) The Substitution Schools are viewed as replacing a government school system marked by politicization, strikes, teacher absenteeism, drugs, sexual deviance, delinquency, and lack of pupil supervision. These schools are much less selective in academic terms and achieve lower standards than the government schools - the reverse is true of '*academic excellence*' establishments. Pupils are drawn from all social ranks, but are predominantly middle and upper middle class and finally, (5) The Refuge Schools are meant for working class areas and offer short vocational courses. In short, private schools in France help to assure the social selection in public establishments by making scholastic selection more efficient. Since scholastic selection is reinforced in private schools system, the neutrality of school as the arbitrator of fates is upheld.

In Japan, one can trace back elite remnants to the Edo period (1603-1867). During this period, '*terako-ya*' was a secular, unaffiliated school for the nobility, that is unaffiliated with temple, although situated within temples. The word '*terako-ya*' is a combination of '*terako*', the temple of pupils, and the suffix '*ya*'. In the mediaeval time, warlords left their sons in the care of the temple for a fixed period of time, in the belief that it was the

ideal place for inculcating the morals required of a great leader<sup>51</sup>. Today, the strength of education for the elites lies in the extent to which, in a family-based social-structure, educational success which unlocks the door to worthwhile occupations, political power and status. Competition in education leads to many social psychological phenomena in the Japanese society. For example the term '*education-mad mother*' refers to parents who are determined that their children should receive the best possible education and the term '*examination hell*' which refer to the rigid and tough education system in Japan. The educational system which puts emphasis on a better education and fierce competition start from the nursery level to tertiary level in Japan. As a result, many of the public schools (*government schools*) are unable to cope with the increase of bullying and violence in school, juvenile delinquency and truancy. These conditions in the public schools make parents lose their respect and confidence towards the schools' system and may as well convince them the discipline in the private schools will contribute to the all-round development of their children. Certainly the emphasis placed on polite behaviour and service to the community suggests that private schools in Japan provide a type of education which combines respect for Japanese traditions, an acceptable ethos and an awareness that examination success is extremely important to parents and children. In many respects, private schools in Japan exemplify the well-known comment '*Western technology, Japanese spirit*' by offering technological sophistication within a conservative ethos. Thus, many pupils in the private schools came from upper and upper-middle classes society. Consequently, the system perpetuates the family traditions and familial inequalities in status, power and wealth.

The success of the public schools in the United Kingdom led the Colonial Office to establish similar school systems in the colonies. The first public schools in the colonies were established in Calcutta and later in Nairobi and Malaya. The establishment of Malay College in Kuala Kangsar was the beginning of a new era in the education system, in particular, in the context of Malays' leadership.

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<sup>51</sup> THE EAST., July/August., 1991.

#### 4.5.1 The Malay College Kuala Kangsar (MCKK)

The establishment of the Malay College Kuala Kangsar was a result of Malay discontentment, not only with the over-centralization of the British administration, but also with the British failure to impose any truly pro-Malay policy aimed at helping ethnic Malays. After the sharp realisation of their relative backwardness and their determination to acquire shares of power and wealth in their country, the sentiments of ethnic Malays were reflected in the unfriendly criticism of British rule vented in Malay newspapers within the villages. Officials in close contact with their districts were aware of the widespread belief that Malays were demanding as much education as would fit them for subordinate posts in the British administration. In addition, those Malays who succeeded in obtaining such positions were angry over the low salaries of Malay administrators as compared to those of other ethnic groups. Malay interests were considered secondary by the British, who favoured those of non-Malay origin, who had the ear of the federal government<sup>52</sup>. This persisted despite the fact that these Malay officers were no less knowledgeable, no less sophisticated and no less ambitious where work was concerned.

As a result of the tremendous pressure exerted by educated Malays, Mr. Birch, Resident of the State of Perak and Mr. Wilkinson, the Secretary of the State of Perak, initiated the idea of a Malay College for the children of aristocrats and nobles which was to be established in Kuala Kangsar, Perak. This was the first residential school established in 1905, with similar curriculum and school activities to those of Eton in England. The college was known to Malays as '*Bab-ud-Darajat*', or, '*The Gate to High Position*'. In the earlier stage of its establishment, the college was designed to train Malays systematically for lower posts in the public services. From the outset of its establishment, pupils came almost exclusively from the traditional Malay elite class. The first group of students comprised the sons of Sultans, Headmen, and wealthy Malays.

In November 1919, Mr. Lemon, the Resident of the State of Selangor, pressed for radical changes in the establishment of the Malay College. He urged the British Colonial Office to abandon the practice of treating the Malay College as a training centre for government service. Rather he proposed that the Colonial Office should convert the college into a real college for higher education for the Malays. Admission to the college should be determined by the performance of the candidate in a competitive examination, except for the sons of some Malay aristocrats who had passed the qualifying examination. Thus, to ensure a sufficiency of good candidates for the college, the government should liberalize the education policy and provide primary and secondary English schools for Malays. However, Mr. Lemon's proposal was rejected without any support from the British Colonial Office. His proposals were thought to undermine the '*divide and rule*' policy of the British.

The same idea was later advocated, with same caution, by Mr. Maxwell, who was newly elected as the Resident of the State of Perak. He accepted the idea that the formation of the college would be mainly for the training of the Malay elite class, but he successfully persuaded British officials and Malay Rulers to accept the common individual based on '*exceptional cases*'. In April 1920, the MCKK Board of Governors accepted his proposal and accepted the first group of pupils from non-elite classes, based on their achievement in primary school.

These new pupils were then expected to develop as the new elite class in ethnic Malay society. They were groomed in the college to become important figures in the society after their graduation. Many were sent to the United Kingdom to further their studies, and later came back with a new approach to life which differed from that of Malay society. The establishment of the MCKK was the root of the formation of an elite through education in Malay society. Although Quranic schools, Malay vernacular schools and English schools were available to the Malays, the establishment of MCKK marked a new era in terms of the formation of another type of elite, and in terms of the leadership of the country. The success of the college in promoting the socio-economic development of the Malays has led the government to recognize the potential of the

Residential Secondary Schools System as a means to mobilize the ethnic group in the future of their society.

The success of the MCKK as the first Residential Secondary School paved the way for further expansion of the system, especially after World War Two in 1945. The first batch of Residential Secondary Schools, known as '*elite residential schools*', was established and they were: (1) Tunku Khursiah College (1947); (2) Royal Military College (1947); (3) Dato Abdul Razak Secondary School (1956); (4) Tunku Abdul Rahman Secondary School (1957); (5) Sultan Abdul Aziz Islamic College (1958); (6) Tun Fatimah Secondary School (1957); (7) Sultan Abdul Halim Secondary School (1963); (8) Alam Shah Secondary School (1963); and (9) Seri Puteri Secondary School (1968).

The second batch of Residential Secondary Schools were known as the Residential Science Secondary Schools. The objective of these types of schools was to encourage more ethnic Malay pupils in the science and technology specialism. The schools were established in the 1970s to further enhance Malays' participation in Malaysian development as documented in the New Economic Policy (*NEP*). Emphasis was placed on the increased recruitment of the Malay pupils in the residential schools and to represent the preliminary effort in the establishment of the '*chain of power*' among the next generation of ethnic Malays in the future development of the nation. The total number of these schools has increased by ten schools in every decade since 1970s to 1990s. It is expected that by 1997 there will be a total of 39 Residential Secondary Schools throughout the country. In addition to the programmes set up by the federal government, a semi-government institution, Council of Trust for Indigenous People (*MARA*), has also started to establish residential schools for Malay pupils. These schools were first established after the launch of the NEP in 1970. The schools are known as MARA Junior Science Colleges (*MJSC*) and MARA Science Colleges (*MSC*). By the end of the 1990s, it is estimated that two MJSCs and one MSC will be established in every state in the Federation of Malaysia.

The establishment of Residential Secondary Schools ensures the perpetuation of the '*power chain*' among Malay leaders in the future. This can also be seen as the process of redevelopment and the restructuring of character-building among Malays, marking the rejection of their stereotype of a '*backward*' society pre-independence. The Residential Secondary Schools have ensured a generation of future leaders who are more confident and self-assured in the '*power struggle*' of a plural society. Thus, leadership for Malays will be secure as long as the formation of elite continues through the establishment of Residential Secondary Schools System.

#### **4.6 Summary**

This chapter has discussed the relationship between leadership and the formation of elites. The review of literature on leadership and elites as presented in Chapter 3 and Chapter 4 gave attention to the personal traits, tendencies, attributes, values and aspirations of leaders. The personal characteristics of leaders (*in this context the elites*) that transcend situational considerations examine the esteem that the followers accord with a leader as a consequence of the leader's personalities, regardless of circumstances. Here, increased attention has been paid to knowledge and intellectual ability, as well as power orientation and political tactics of leaders. In addition, leadership is also examined as a more dynamic interactional phenomenon especially in the concept of leadership of transformation. For example, leadership position provides power and knowledge. Such power and knowledge are distributed equally or unequally between the leaders and the followers. The distribution is either legitimated or a source of conflict. Here, leadership also is considered to provide a mutual exchange of relationship and limitations between leaders (*the elites*) and followers. In this view, the Malaysian government has played important roles especially in the formation of elites through the education policies. For example, the Residential Secondary Schools (RSS) system's philosophy is based on the assumption that for any culture (*in this case the Malays*) to survive, the younger generation must be motivated to undertake leadership roles in the future. In this sense, all individuals (*ethnic Malay children*) are achievement-oriented when they conform to the cultural pattern in which they grow up (*in the RSS*).

Thus, the Residential Secondary Schools system is one of the prime centres in which ethnic Malay pupils will be prepared for leadership roles in the future. The Residential Secondary Schools system has played a major role in the creation of the future leaders of the Malays. The impact of the establishment of the school system was significant for the Malays as reflected by the majority of the leaders and elites today who were nurtured and trained in the system.

The next chapter (Chapter 5) will discuss the conceptual framework of the research which draws together ideas of leadership, elitism and the pilot studies in this research.

## CHAPTER 5

### CONCEPTUAL FRAMEWORK

#### **5.1 Introduction**

The purpose of this chapter is to describe the research methods in education, the conceptual framework and the pilot studies in this study. The conceptual framework of this study can be divided into: (1) before the first pilot study and; (2) after the pilot studies.

#### **5.2 Research Methods in Education**

Research methodology is characterized by a disciplined inquiry. Cronbach and Suppes<sup>1</sup> define disciplined inquiry as different from opinion and belief. Disciplined inquiry is conducted and reported by the researcher in such a way that the arguments can be painstakingly examined. The report on disciplined inquiry has a texture that displays the data and the raw materials entering the arguments and the logical processes by which they were compressed and rearranged to make the conclusion credible. Disciplined inquiry does not necessarily follow well established formal procedures. For example, some of the most excellent inquiry is free-ranging and speculative in its initial stages, trying what might seem to be bizzare combinations of ideas and procedures, or restlessly casting about ideas.

The most important aspect of disciplined inquiry is its data, arguments and reasoning that are capable of withstanding careful scrutiny by another member of scientific community. Disciplined inquiry not only refers to the ordered, regular, or principled nature of

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<sup>1</sup> CRONBACH, L., J., & SUPPES, P., 1969.



investigation, but it also refers to the disciplines themselves which serve as the sources for the principles of regularity or canons of evidence employed by the researcher. What distinguishes disciplines from one another is the manner in which they define the content conceptually and the principles of discovery and verification that constitute the ground rules for creating and testing knowledge in their fields. The principles are different in the different disciplines.

Accordingly, educational research methods too are forms of disciplined inquiry. They are disciplined in that they follow sets of rules and principles for pursuing investigations. They are also disciplined in that they have emerged from underlying social and natural science disciplines which have well developed canons of discovery and verification for making and testing truth claims in their fields. Education itself is not a discipline, but rather a field of study on which bear the various forms of disciplined inquiry.

Selecting the method most appropriate for a particular disciplined inquiry is one of the most important and difficult responsibilities of a researcher. The choice requires an act of judgement grounded both in knowledge of methodology and the substantive areas of the investigation. It is important to recognize that differences in methods are not merely alternative ways of reaching the same conclusion or answering the same questions. What distinguishes methods from one another usually is not only the procedures that they employ, but how the very types of questions they tend to raise.

The literature suggests that methods used in educational research are influenced by the philosophic tradition of either the *positivistic paradigm* or the '*neo-modernism paradigm*'<sup>2</sup>. Elements of positivism are evident in quantitative approaches such as experimental method and surveys methods, while the historical method and ethnographic interview (*loosely framed as qualitative approaches*) manifest strong associations with

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<sup>2</sup> SCHRAG, F., 1992., p., 5.

the '*néo-modernism paradigm*'. Tuckman<sup>3</sup> asserts that the *positivistic paradigm* directs research methods in adopting systematic, logical, reductive and thereby is said to be scientific in discovering causal relationships. For example the social and behavioural sciences including educational research, have consciously tried to imitate the methods and the form of the natural sciences. This has resulted in the dominance of positivist empiricism in the form of its knowledge, legitimacy and status. Nevertheless, to critics of positivism, this paradigm subscribes separate values from facts and regards ethical claims as meaningless utterances. These critics consider interpersonal relationships, personal values, meanings, beliefs and feelings as important elements in arriving at knowledge.

Quantitative methods (*the positivistic paradigm*) either correlational or experimental require large and approximately random samples of individuals. Quantitative approaches are generally associated with systematic measurements, experimental and quasi-experimental methods, statistical analysis, and mathematical models. Quantitative approaches require that sampling of both individuals and situations be conducted in order to maximize the generalizability of the findings to the widest possible population. In so doing, they tend to sample from individuals and settings *as they are*, rather than *as they might be* as in the qualitative approaches. Durkheim<sup>4</sup> says that social facts should be treated as '*things*', meaning that the objects of study in the social sciences should be treated in the same way physical scientists treat physical science. This means that social scientists should adopt the role of independence in dealing with their research. In addition, this approach also regards social research or investigations as a neutral activity with regards to values.

In theory, quantitative approaches isolate and define variables and variable categories. These variables are linked together to frame hypotheses often before the data are

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<sup>3</sup> TUCKMAN, 1994.

<sup>4</sup> DURKHEIM, E., 1938.

collected, and are then tested upon the data. Here the variables are considered as the vehicles or means of the analysis. However, it is interesting that the most frequently employed educational research methods are quantitative quasi-experimental, correlational, quasi-experimental and survey research. They not only share fairly long traditions in education, but also carry with them the prestige of quantification precision through the application of modern statistical methods and computer packages.

In contrast, qualitative methods (*the neo-modernism paradigm*) have the advantage of studying the natural and dynamic aspects of a phenomenon. For example, studies using documentation and ethnographic methods can demonstrate differently from the findings that researchers may discover through random sampling as in quantitative approaches. Qualitative methods are associated with naturalistic observations, case studies, ethnography and narrative reports. In qualitative approaches, the researcher begins with defining very general concepts that, as the research progresses, refine his or her definition. Here the variables may constitute the product or the outcome of the research. The qualitative researcher looks through a narrow lens at a specified set of variables. In addition, in the qualitative tradition, the researcher must use himself/herself as the '*instrument of research*', attending to his/her own socio-cultural assumptions as well as to the subject of study and the data collected. The researcher is expected to be flexible and reflexive and yet somehow manufacture distance in seeking to achieve the insights into the respondent<sup>5</sup>.

This segment of educational research (*the positivist approaches*) emphasizes on the humanistic and social phenomenon in research. The researchers in qualitative approaches opposed to the logical positivist empirical studies, are not with regard for the need for objectivity or empirical evidence, but because they believe that the empiricists have too narrow a view of the concepts of objectivity and evidence, therefore fail to investigate what is distinctively human in the publicly shared social world. They believe that positivism as an ideology focuses their inquiries on the technical aspects of research and

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<sup>5</sup> McCracken, G., 1988.

thus tend to preserve the status quo and the dominant segment of research without any regard to the kind of human social life.

The use of qualitative approaches reject the idea of value-free research into human social, economical and political aspects of educational research. For example, Weber<sup>6</sup> focuses the study of social sciences within the context of the subject being studied. In addition, Rickert<sup>7</sup> distinguishes the physical sciences and the social sciences in regard to the values-attachment of the subject being studied and the social values of the researchers. These qualifications do not allow for the dichotomous separation of facts and values as in the positivist approach.

Logically, there is no best method to address all research problems. Thus, recently it has been voiced out that there is a need to blend quantitative and qualitative approaches in research work. This development is somewhat comparable with the Islamic approach to acquire knowledge. Ragab<sup>8</sup> points out that a particular phenomenon is the result of the dynamic interplay between materials, observable, empirical with spiritual and nonempirical in an integrated unity<sup>9</sup>. Therefore, the use of a pluralistic and multimethod approach is consistent with the Islamic paradigm to the theory building. Each approach sponsors different procedures and has different epistemological implications. One approach takes a subject-object position on the relationship to subject matter; the other takes a subject-subject position. One approach separates facts and values, while the other perceives them as inextricably linked. One searches for laws and the other seeks for understanding. These positions do not seem to be compatible given our present state of thinking. This is not to say that the two approaches can never be reconciled but one must agree that at the present time the actual divisions are more notable.

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<sup>6</sup> WEBER, M., 1949.

<sup>7</sup> RICKERT in SMITH, J., K., 1992.

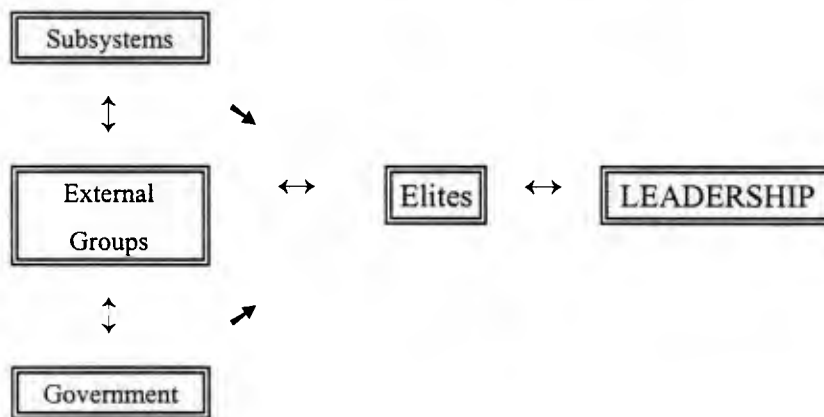
<sup>8</sup> RAGAB, I., A., 1993.

<sup>9</sup> LANGGULUNG, H., 1987 & SAFI, L., 1993.

### **5.3 Early Formation of The Conceptual Framework**

The early formation of the conceptual framework was established after reviewing literature on leadership, public schools and documentary analysis of Residential Secondary Schools system in Malaysia. Flow Chart 5.1 shows the relationship between the subsystems, education, elites and ethnic Malay leadership.

**5.1: Relationship between subsystem, external groups, government, elites and leadership**



The subsystem can be divided into the three important aspects of politics, economics and society. These three aspects form the basis of the Malays' struggle for leadership in Malaysia. The aspirations and expectations of Malays are more superior or at least equal to non-Malays as evidenced in these three areas. The Malays who are poor and disadvantaged economically, socially and to a lesser extent politically, have found that it is necessary for them to fight for their rights. The three aspects of the subsystem have also been the basis of strong arguments and reasons to pressure the government into championing their struggle for leadership. The aspirations and expectations of Malays for leadership have already been discussed in Chapter 2.

External groups, such as parents and the old-boys' and old-girls' associations have also played important roles in affecting government policies for Malay leadership. They have affected the government in various ways, including the exertion of pressure to extend the Residential Secondary Schools, and the funding of some other programmes. Their roles

can also be seen in their influence in politics, economics and the social aspects experienced by Malays, while the government has played a major role in the Malays' struggle for leadership. The government's role in politics, economics and the social sectors of the nation have served to speed up Malays' realization of leadership and in education, through the establishment of Residential Secondary Schools for Malays. This has also helped in the creation of a new elite in the society.

The external groups, especially parents and school alumnae have also influenced pupils' perceptions of leadership. Bloom<sup>10</sup> says that home and school are mutually reinforcing environments for a child's educational and social development. Where the home and the school are contradictory environments, it is likely that a child's development will be slower, more erratic, and perhaps more emotionally disturbing for the child. In addition, school alumni societies also play an important role in affecting the programmes and policy of the schools.

The next section presents the summary of the pilot studies undertaken in this research.

#### **5.4 Summary of the Pilot Studies** *(see Appendix 1)*

Two pilot studies were conducted for this research work. The pilot studies were conducted for two pupil samples in Malaysia and the United Kingdom. The studies were conducted over a period of one year, which gave time for the researcher to revise the instruments and to conceptualise the research work. The first pilot study was conducted between July and August 1994 in Malaysia and the second one during the Christmas break of 1995 in the United Kingdom.

##### **5.4.1 Objectives**

The main objective of the pilot studies was to try out the instruments that would be used in the final data collection phase. The instruments were used to examine the perceptions

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<sup>10</sup> BLOOM, B.,S., 1966., p.46.

of pupils, head teachers and education officers towards leadership in Malaysia. Piloting can help the researcher with the wording of the questions and with procedural matters such as the design of a letter of introduction, the sequence of the questions and the reduction of a non response rate. In this research, piloting was an exploration and it was primarily concerned with the conceptualization of the research problem.

#### **5.4.2 First Pilot Study**

The survey method was used in this research (*see 6.5.1 for further discussion*). The instruments used in the survey for these pilot studies were as follows:

- (I) Questionnaires for pupils;
- (II) Small Group Discussions for pupils;
- (III) Interviews with head teachers and Residential Secondary Schools' officer.

In the early stage of the research work, information and data was gathered from two important sources, namely a review of the literature on leadership and education and the researcher's own experience gained whilst working as an understudy lecturer in Department of Education, International Islamic University Malaysia (IIUM).

The primary data were gathered from survey instruments which consisted of structured questionnaires, unstructured interviews and small group discussions which were designed according to the concept of leadership and education in the literature review. In addition, secondary data was supplemented by an examination of school records and the researcher's own observations.

With regard to the researcher's experience, some of the research projects previously undertaken by the researcher include: *The Study of School Excellence - A Case Study of Ten Excellence Schools in Peninsular Malaysia*, *The Effectiveness of Islamic Education in Religious Schools in Peninsular Malaysia* and *The Inculcation of Values in Schools' Curriculum in Secondary Schools in Peninsular Malaysia*. Such early exposures to the research works and various experiences have given the researcher the knowledge required to analyse and apply the information and data in this research.

### 5.4.2.1 Questionnaire

All the items in the questionnaire were posed in open-ended type questions. The questionnaire was based on three different parts as follows:

Part (I) Pupils' Biodata and Socio-Economic Status (SES)

Part (II) Pupils' Perceptions Towards Malays' Achievements

Part (III) Pupils' Perception Towards Leadership

#### 5.4.2.1.1 Overview of The Results

Overall, pupils found no difficulty in answering the questionnaire. The questionnaire was simple and easily understood by most of the pupils. Most of the pupils answered all the items in the questionnaire. The researcher found that time was the only concern in this pilot study. Due to the subjective nature of the questionnaire, such as the open-ended questions, pupils found that the time allotted was too short. Thus, the researcher feels that in the improved questionnaire would reflect a balance between the subjective and objective nature of the questionnaire items in the next stage of the field work.

### 5.4.2.2 Small Group Discussion (SGD) (*Appendix 3*)

The small group discussion was carried out over two teaching periods of approximately eighty minutes. The pupils were divided into three groups, as follows:

**Table 5.1: Student Groups (N=20)**

Group (raw data)	Male	Female
A	6	0
B	0	6
C	2	6

Table 5.1 shows the distribution of pupils participating in SGD. The pupils were divided into three groups, representing, (A) all boys (6 pupils), (B) all girls (6 pupils), and (C) mixed (2 boys and 6 girls). Pupils were expected to discuss the questions as a group, and answers were supposed to reflect the group effort.



#### **5.4.2.2.1 Process and Procedures of SGD**

The researcher briefed the pupils on the task. The pupils were asked to give opinions on selected statements through group work. The pupils were given forty minutes to discuss the task. The selected statements were as follows:

- 1) *A Leader is an Intellectual;*
- 2) *A Leader is a Good Communicator;*
- 3) *A Leader is always a Male.*

#### **5.4.2.2.2 Overview of The Results**

The results obtained were descriptive in nature. They are presented in such a way as to illustrate the discussions that took place and highlight the similarities and differences between pupils participating in the task.

First, all the three groups agreed that a leader must come from an intellectual background. They agreed that a leader with an intellectual background would be able to make good decisions, solve national problems, lead the country effectively and inspire the younger generation as a result of their leadership qualities. Secondly, all the three groups agreed that communication skills are important for a leader. The groups believed that a leader with good communication skills is able to interact effectively, attract voters and become a good public figure. The groups also agreed that communication skills should include the basic skills of speaking, writing, and listening and information technology skills, such as computer literacy. Finally, the three groups disagree that a leader must be a male. Group A (*all-boys' group*) and group C (*boys and girls' group*) agreed that a leader must be a male. This is based on their strong belief that a woman's place is at home, taking care of the family. They argue that women lack leadership qualities, such as self-esteem, self-confidence, courage and decisiveness and, are therefore less able to face their tasks in the work place. On the other hand, group B (*all-girls' group*) disagreed that a leader must be male. The group agreed that men and women were created equal. They believed that women could do a job as well as any man could, and sometimes even better.

#### **5.4.2.3 Interviews**

Two interviews were also carried out during the pilot study. The purpose of these interviews was to gauge how far the instrument could be adopted in the next phase of the field work. The interview was unstructured, and executed in an exploratory manner. The two interviewees were:

- (1) Head teacher of Sekolah Menengah Sultan Abdul Halim; and
- (2) A parent of one of the respondents

##### **5.4.2.3.1 Overview of The Results**

In the interviews, the researcher found that he needed to ask more questions on how the schools and parents have affected the selection of pupils into the Residential Secondary Schools, and on some leadership issues for Malays. From the interviews the researcher learned that the school and the parents were confident about the abilities of the pupils. In addition, the interviewees expressed high expectations of the Residential Secondary Schools with regard to producing good, successful leaders. Finally, the school and the parent agreed that a programme to produce successful leaders should be incorporated into the school system. Pupils should be encouraged to develop the skills of time-management, besides high-standards of discipline and religious values. The schools and parents believed that Residential Secondary Schools are capable of producing ethnic Malay leaders for the future, and they have suggested that they should expand the system.

#### **5.4.3 Second Pilot Study**

The second pilot study was conducted in London during the Christmas break, (*December 23, 1995 to December 31, 1995*). The study focused on twenty ex-pupils Residential Secondary Schools pupils, who were then first year students at various University of London colleges. The purpose of the second pilot study was to detect and remove any ambiguities in the survey instruments and to find out the range of possible responses in the study.

The study was mainly targeted at the pupils' comprehension of the questionnaire. The respondents were asked to determine the usefulness of the questionnaire, with particular

attention to its suitability to the Malay culture and the psychology of the Residential Secondary Schools. The responses from the ex-pupils were then collected and some modifications were made to the questionnaire.

#### **5.4.3.1 Overview of The Responses**

The rate of return from the second pilot study was sixteen out of twenty respondents. The researcher had to ensure that all respondents explored every aspect of the questionnaire, especially its suitability for testing in Residential Secondary Schools. The results show that the items in the questionnaire were suitable for testing in the field. The students agreed that some terminology, for example '*leadership*', ought to be changed to '*leader*'. They also commented that the structure of the questionnaire should be simplified, especially the numbers of questions and the numbering system. It was advised that the total time given for the questionnaire should be double the amount of time suggested in the early proposal. The students also suggested that the researcher to conduct the questionnaire in the afternoon, after school hours or during the weekends. All of these suggestions were observed by the researcher during the final field work phase of the study, as elaborated in Chapter 6.

### **5.5 Conceptual Framework for the Research**

The conceptual framework draws together ideas of leadership, elitism and the pilot studies in this research. The conceptual framework of the thesis shows the relationship between influencing variables and school-based variables, and pupils' perceptions towards leadership. As has been established earlier in this chapter (see 5.2) the influencing variables refer to the subsystems of the country and government. The thesis establishes that the subsystems (*political, economic and social*) and the role of government, in particular education policy, have affected the perceptions of pupils towards leadership. Hall and Lauwerys<sup>11</sup>, in a comparative study on the perceptions of people towards educational development in different parts of the world, found that

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<sup>11</sup> HALL, R., K., & LAUWERYS, J., A., 1954.

politics, economics, the social status of the society and the aims and objectives of government policy, have positive effects on the perceptions of pupils towards development.

The subsystem may have influenced the perceptions of pupils towards leadership in many ways. Primarily, Malays have always viewed the subsystems as the basis of their struggle to be equal to non-Malays. Secondly, the subsystems have also become the basis upon which groups have lobbied the government to promote and encourage the aims and objectives of Malays in pursuit of leadership. Thirdly, the subsystems have also influenced ethnic Malay pupils, especially in their world view of the leadership phenomenon. Finally, the subsystems have become the basis for planning and implementation of government policies for development in Malaysia, which have benefited Malays.

The roles of government in development are different in many countries. The political, economic and social scenarios of the countries influence the government aims and objectives with regard to development. Thus, one can expect to find various approaches to development in different parts of the world. For example, in the east, the planning and implementation of government policy for development may appear to be '*undemocratic*' in the eyes of the west. Yet, similar views may also be applied to some western '*democratic*' planning and implementation of policies. Many development theorists agree that one of the major purposes of government, apart from protecting a nation's security and maintaining domestic order, is to determine how a society's other institutions, such as the family, churches and schools will be preserved, protected and expanded.

However, the theorists differ dramatically in their view of government objectives and planning for development, which they attribute to government's legitimate scope. Liberalists, for example, maintain that it is important to distinguish between the public and private realms in development. They place emphasis on the premise that individuals best pursue their own self-interests and satisfaction in the private realm, outside governmental institutions. In the Liberalists' view, government can only exert its

authority in a situation in which an individual or social harm results. These are familiar scenes of government in the developed world. Policies are determined by the electorate and often the government functions as the '*caretaker*' of policies. For example, as a practical matter, Liberalists support the establishment of public (*private or residential*) schools within the private realm, on various grounds of quality, economy, and the maintenance of privilege for the upper-class. Such arrangements between the government and the private sphere may have evolved through time to accommodate changes in national and international circumstances.

On the other hand, Socialists demand a greater participation of the government in the planning and implementation of public policies. The government can exert its authority in situations considered important for the maintenance of security and protection for the individual. These are familiar to most countries in the developing and underdeveloped world. Thus, in this study, the researcher assumes that the government has important roles to play in Malaysia's development, especially with regard to Malay leadership.

The one policy that is very important in education is the establishment of Residential Secondary Schools for Malays. Residential Schools is the system of choice, similar to public schools, which are owned and operated by the government. It is, in a word, parts of the elite education system provided by the state to the public, especially for ethnic Malay pupils. In this system, 'choice' is secured through the passage of examination at successive educational levels. Each level is progressively more difficult than the preceding level and the number of places available at each level are strictly rationed. The reasons for this are twofold: (1) there is explicit recognition of the real intellectual and academic differences among pupils; (2) limiting numbers of available places is encouraged for budgetary and pedagogical reasons.

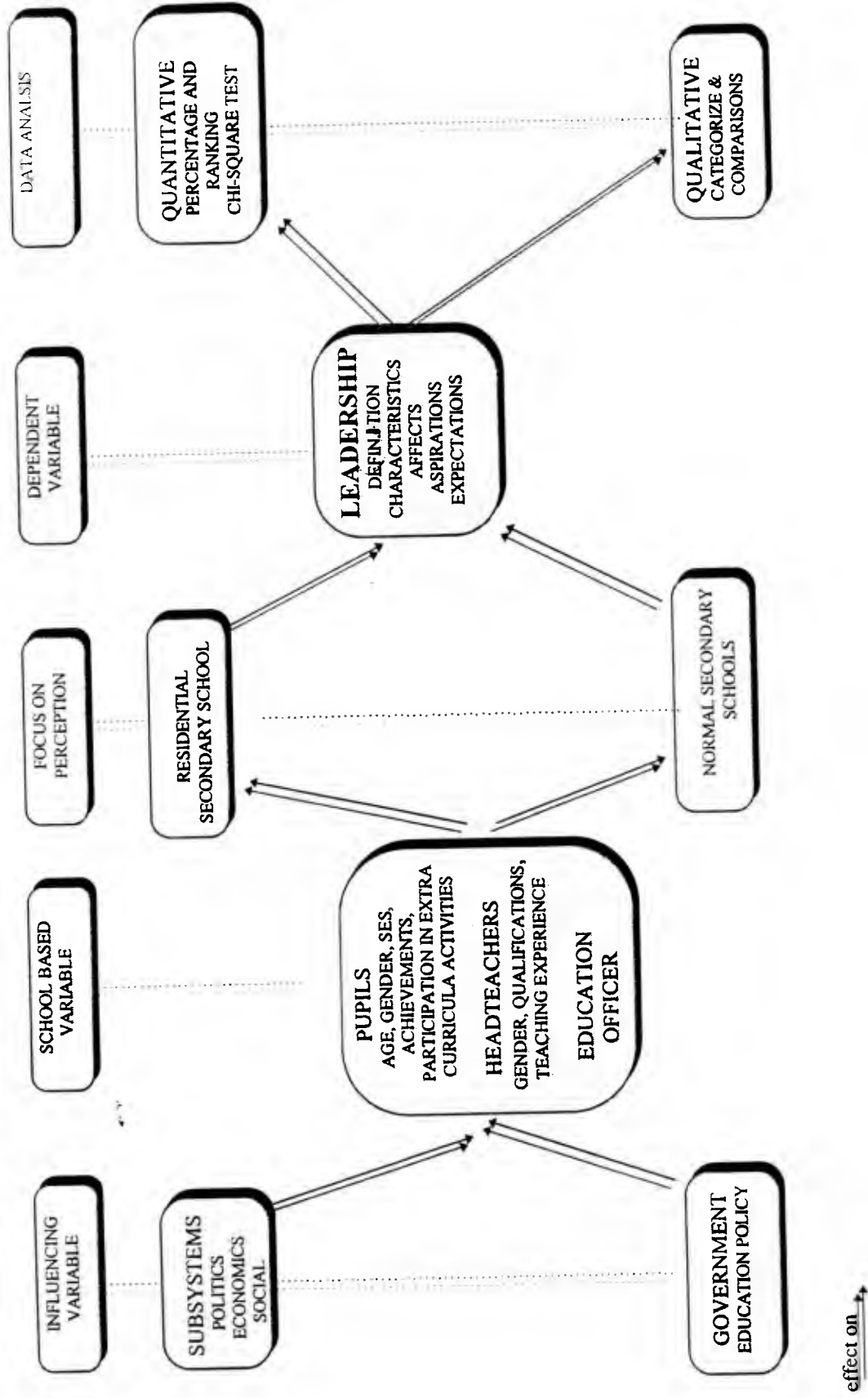
In this study, the researcher has disregarded the external group (*parents and school alumnae*) as the influencing variable, as a result of the findings of the pilot studies. First, the main reason has been the time limitation in the research work. In the pilot studies, the researcher found that it was difficult to contact parents and the alumnae. Secondly, some

parents were unwilling to be interviewed for the study because of their commitments in the work place. Thirdly, the alumnae were willing to involve themselves in the study, but with some conditional terms. Finally, the researcher feels that extra cost would be incurred if the parents and alumnae were part of the study.

The school-based variable is directly affected by the subsystems and the government. The school-based variables are pupils, head teachers and education officers. The pupils and head teachers represented Residential Secondary Schools and normal secondary schools. The researcher is interested in finding the relationship between pupils' age, gender, socioeconomic status, academic achievements, and participation in extra curricula activities and their perceptions of leadership. In addition, the researcher is also interested in finding the relationship between head teachers gender, age, academic qualifications and teaching experience and their perceptions of leadership. Here, the researcher would argue that the perceptions of ethnic Malay pupils towards leadership are directly influenced by the aspirations and expectations of their head teachers. The researcher has also included the Head of the Residential Secondary School Unit at the Ministry of Education as a respondent in this study. The main purpose of this is to explore the aims and objectives of the Residential Secondary Schools and its relationship with the government aspirations for Malay leadership. It is also fair to say that the school's aims and objectives are directly influenced by the expectations and aspirations of the Residential Secondary Schools.

These two variables (*the influencing variable and the school-based variable*) will be used to determine the perceptions of ethnic Malay pupils in Residential Secondary Schools (*and Normal Secondary Schools*) towards leadership. Flow Chart 5.2 shows the relationship between variables in this study.

**Flow Chart 5.4 Relationship between Variables in the Research**



## **5.6**    **Summary**

This chapter has summarized the conceptual framework used in the thesis. The chapter has discussed the two variables in this research namely the influencing variable (*politics, economics and social subsystems and the government*) and the school-based variable (*pupils, head teachers and education officers*) to determine the perceptions of ethnic Malay pupils in Residential Secondary Schools towards leadership in Peninsular Malaysia in the context of national development. The next chapter will discuss the research methodology of this research.



## CHAPTER 6

### RESEARCH DESIGN AND METHODOLOGY

#### **6.1 Introduction**

The purpose of this chapter is to describe the methods used in answering the research questions stated in Chapter 1. This chapter contains a description of the population, the sample, the instrumentation, the procedures, and the analysis of data.

#### **6.2 Population**

The populations to which the results of this research relate are ethnic Malay pupils in the Residential Secondary School (*RSS*), pupils in the Normal Secondary School (*NSS*), Head teachers of *RSS* and *NSS* and the Head of the *RSS* unit at the Ministry of Education, Malaysia.

#### **6.3 Sample**

The subjects used in the sample survey of pupils' responses were randomly selected from a complete and current list of schools (*RSS and NSS*) in Peninsular Malaysia using a simple random sampling technique. The pupils who participated in the study were randomly selected with the help of the Head teacher in each school. A random sample is that which is chosen to be equally representative of every member or subsection of the population<sup>1</sup>. Babbie<sup>2</sup> states that the basic principle of probability sampling ensures that a sample will represent the population from which it is selected, if all members of the population are given equal opportunity to be selected.

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<sup>1</sup> CLARKE, G., M., & COOKE, D., 1978., p.30.

<sup>2</sup> BABBIE, E., 1995., p.193.

### 6.3.1 Random Selection

The researcher attempted to ensure that the subjects were randomly selected in this research. In the case of the schools, the researcher consulted officers at the Residential Secondary School (*RSS*) Unit at the Ministry of Education, Malaysia and the Education Department of the State of Kedah (*EDSK*) for a complete and current list of schools.

After the list of schools had been obtained, the researcher carefully enumerated the schools by using a table of random numbers, and with the officers' advice, the schools were then selected. This process ensured that every school and every sample size had an equal chance of being chosen. The names of the selected schools were then sent to the *RSS* Unit and *EDSK* for approval. In this study, a sample of schools has been obtained by identifying schools at regular intervals (every  $k$ th element) on the list of random numbers.

Clarke and Cooke argue that a list of names in alphabetical order can often be regarded for being in random order, with respect to the variate of interest. In these cases a systematic sample from an alphabetical list can be treated as if it were a random sample<sup>3</sup>. Keeves argues that if a sample of schools was selected completely at random, it may be quite possible that the sample would contain an excessive proportion of large or small schools, and thus would not be adequately representative school population<sup>4</sup>. Thus in this study, the researcher had to ensure that the schools that were randomly selected actually represented schools across the sample population of the *RSS* and *NSS*.

The process of random selection is essential because randomization is the basic assumption underlying the use of tests of statistical significance and the construction of a confidence interval. Randomization is also important to the generalizability of the results. This is mainly because randomization will ensure, within a certain known margin

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<sup>3</sup> CLARKE, G., M., & COOKE, D., 1978., p.34.

<sup>4</sup> KEEVES, J., P., 1990., p.103.

of error, representation of the samples<sup>5</sup>. Random sampling, however, solely addresses the representativeness of samples in the short run. Over time, random sampling provides no guarantee that the sample represents the population - only that it is a sample with no predisposition to producing biased results.

After a random sample of schools was obtained and approval was granted by the RSS Unit and EDSK, the researcher sent the list of schools to the Education Planning and Research Department (*EPRD*) at the Ministry of Education. This was important because *EPRD* gives the final authorisation for the research to be carried out at those schools. The second phase of random selection was then performed with the pupils at each school. The randomization of the sample of pupils sample was conducted with the help of the head teacher at each school. This process of random selection is described in detail in the Data Collection Procedures section later in this chapter.

### 6.3.2 Sample Size

The issue of the sample size is no less important than the issue of random sampling in the use of tests of statistical significance. The basic assumption of sample size in a statistical significance test is that the larger the sample, the clearer the picture of the true distributional shape, and the lower the error rate can be set. Vockell and Asher<sup>6</sup> agree that if a sample is usually scientifically selected, a researcher can place more confidence in the results of a larger sample than they can in the results of one which is smaller. This is due to the likelihood that the characteristics of a discrepant minority improperly influencing the perceptions of the whole population will decrease as the sample size increases. In addition, by maintaining narrow confidence intervals we increase the expectation of accurate estimates, and thus reliable results.

So, how large a sample size should one work with for research? The sample size depends on the kinds of statistical inference one wishes to make, and the statistical technique used

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<sup>5</sup> GLASS, G., V., & HOPKINS, K., D., 1992., p.177.

<sup>6</sup> VOCKELL, E., L., & ASHER, J., W., 1995., p.181.

to make them. For a survey, the sample size must be sufficient to justify the results of the study. In addition, a minimum sample size must be established so as to calculate a confidence interval at the levels of confidence and accuracy required by the researcher. A confidence interval states a range of numbers such as  $\pm 5$  percent or  $\pm 10$  percent. When the researcher uses a sample to estimate a population characteristic, he is aware that it is little more than an estimate. A confidence interval states how accurately the researcher thinks the estimate to be. Thus, a confidence interval can be applied to the sample estimate to illustrate the range within which the population characteristic almost certainly falls.

### **6.3.3 The Estimation of True Population Proportion Using Confidence Interval**

To address the question on pupils' perceptions of leadership, a confidence interval was calculated based on the true proportion of pupils who agreed with the items representing pupils' perceptions of leadership. A confidence interval is the estimation of a sample statistic, used to evaluate a population parameter or the '*point estimation*'. A confidence interval defines a range of values within '*point estimation*' which is likely to be found. This can be referred to as the '*interval estimation*'. A common confidence interval is the  $\pm 95$  percent interval or CI.

This inference technique allows the researcher to infer the sample, and with a specified level of accuracy, the proportion of pupils in the population who agree with the items. Without calculating a confidence interval, proportions derived from the sample cannot be generalized, because the sample values do not necessarily reflect the true population values. This results because a sampling error is involved. Qualifying our estimate in a way which shows the general size of this error is thus necessary. This can be achieved by establishing a confidence interval which is an estimated range of values with a given probability, or confidence, of covering the true population value.

There are several assumptions in estimating true proportion using Confidence Intervals. They are as follows:

- (1) the sample was randomly selected;
- (2) the scores are independent;
- (3) the sample size needed to calculate confidence intervals of the true population proportion ( $N$ ) at a level of accuracy and confidence desired by the researcher was obtained by applying the formula  $N = (z/e)^2 p(1-p)$ , where,

$N$  = true population proportion

$z$  = standard score corresponding to 95% level of confidence

$e$  = the proportion of sampling error

$p$  = the estimated proportion of cases in the population

As we can see from the formula, the parameter  $e$  has to be known. This seems rather circular, because when  $e$  is being estimated,  $e$  cannot be known. A researcher (see Peers<sup>7</sup> and Koopsman<sup>8</sup>) who wishes to calculate the adequate sample size can either estimate the accuracy of  $e$ , or estimate the proportion of  $p$ . In this case the researcher chose the latter. The researcher decided that the maximum  $p$  would be produced with a conservative value of .5 or (1/2). This is also the most common solution used by many researchers in resolving the above dilemma.

Now, since  $N = \pm 1100$ ,  $z = 1.96$ ,  $p = .5$ , the value of accuracy  $e$  is

$$\pm 1100 = (1.96/e)^2 (1.96/e)^2 (.5)(1-(.5))$$

$$\pm 1100 = (1.96/e)^2 (1.96/e)^2 (.25)$$

$$\pm 1100 = 0.9604/e^2$$

$$e^2 = 8.731 \times 10^{-4}$$

$$e = .030$$

Thus with a confidence interval set at .95 and accuracy to be  $\pm .03$  of the true proportion, the sample size needed to calculate a confidence interval on true proportion of pupils who

<sup>7</sup> PEER, S., I., 1996., p.102-6.

<sup>8</sup> KOOPSMAN, L., H., 1987., p.232-4.

agree to the items is  $N = 1068$ . Thus, the sample size of 1108 is more than sufficient for this study. Table 6.1 below shows the calculated Confidence Intervals at different true population proportions and the estimated population proportion using a confidence interval in this study. At 95% level of confidence and at accuracy of  $\pm .03$ , the estimated true proportion of pupils are  $N=1068$  as shown below.

**Table 6.1: Distribution of Sample Size According To CI**

Margin of Error ( $\pm$ percentage)	Confidence Levels		
	90%	95%	99%
$\pm 10$	68	96	165
$\pm 9$	84	118	204
$\pm 8$	106	150	258
$\pm 7$	139	196	332
$\pm 6$	189	267	459
$\pm 5$	272	384	660
$\pm 4$	425	600	1032
$\pm 3$	756	<b>1068</b>	1835
$\pm 2$	1072	2401	4128
$\pm 1$	6806	9604	16512

#### 6.4 Sample and Sample Size of The Research

Table 6.2 below shows the distribution of the sample population used for this study, along with the different demographic variables.

**Table 6.2: Distribution of Sample Size and Demographic Variables**

		Sample Population ( N=1108 ) (% and raw data)							
Type of School		Gender		Age		SES		Demographic Area	
Residential	Normal	Male	Female	17 and over	16 and below	RM1500 and over	below RM1500	urban	rural
69.5 (770)	30.5 (338)	47.2 (523)	52.8 (585)	52.5 (581)	47.5 (527)	32.5 (360)	67.5 (748)	53.3 (591)	46.7 (517)

Table 6.2 shows the sample size of the study. The total sample used for this research is N=1108. Due to the nature of the study, five Residential Secondary Schools (RSS) were chosen in this study, or N=770 (69.5 percent). In addition, three Normal Secondary Schools (NSS) were also chosen as '*reference schools*', with a population of N=338 (30.5 percent).

The purpose of selecting '*reference schools*' is to validate the independent variables in the study. Kish states that in order to cut expenses, the research must sometimes be confined to only a few dozen primary clusters, such as schools. In this instance, the researcher may then carefully try to control the selection, to make it representative of the population with respect to the relevant control variables. This is known as '*controlled selection*'<sup>9</sup>. In this study, three NSS were grouped in the controlled selection, so as to control the variables of age, religion, and ethnicity.

Here, the study only examines the perceptions of pupils who are ethnic Malays, Moslem, sixteen and seventeen years old, and who attend the selected RSS and NSS. In ordinary

social research, one may encounter many pairs of overlapping variables, and since each independent variable also reflects the other to some extent, the task is to distinguish their influences. The '*reference school*' aims to determine to what extent similarities and overlapping variables would occur if it were to be tested in Normal Secondary Schools (NSS). Moreover, to what extent would this study differ and represent similarities in the RSS and NSS if they were to be examined in the future? However, the adoption of a '*reference school*' in this study does not detract from the original aim to study the perceptions of pupils in Residential Secondary Schools towards leadership in Peninsular Malaysia.

Geographically, all schools are located in the west coast of Peninsular Malaysia. The schools were established in the late 1960s and early 1970s, except for the Malay College Kuala Kangsar (MCKK), which was established in 1905, and the Sultan Abdul Hamid College (SAHC), which was established in 1908. Pupils of Form Four (47.5 percent) and Form Five (52.5 percent) were selected for the purpose of study. Both male (47.2 percent) and female pupils (52.8 percent) were used in the study. In addition, urban pupils (53.3 percent) and rural pupils (46.7 percent) took part in this research. Description of the RSS and NSS involved in this research are discussed in Appendix 2.

## **6.5 Methods of Data Collection**

This study used a combination of two methods of data collection as follows:

Method 1: Survey Method

Method 2: Documentary Analysis.

### **6.5.1 Method 1: Survey**

As stated a survey method was used for this research. Marsh<sup>10</sup> insists that a survey is not synonymous of collecting information: questionnaires are widely used but other techniques such as structured and in-depth interviews, observation, content analysis and

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MARSH, C., 1982.



so forth are also appropriate. One function of survey analysis is to describe the characteristics of set of cases. Here, survey research permits the study of opinions, as well as attitudes. In general, academic surveys aim to collect data on attitudes related to a given social phenomenon, such as, in this case, leadership. A survey can help the researcher to better understand the underlying phenomenon of a social situation. The purpose of a survey is to gather information which can be used to build or test theories which explain behaviour. Survey research also enables a representative sample to be taken of a bigger national sample.

Survey research and analysis can be distinguished with other research methods. For example, the case study method involves data collection about one case. Since there are no other cases for comparison quite different strategies for understanding the behaviour and attitudes of that case have to be employed. The experimental method is similar to the survey method in the data collected, but is fundamentally different in that intervention from an experimenter creates the variation between the attributes of people. A survey method would not create the variation between the attributes of people but would find '*naturally occurring*' variable in the research. In addition with the survey method, a small sample can have several advantages over a complete census, for example, economy, speed, timeliness, feasibility, quality and accuracy.

In this study, the core of socio-psychological analysis is to be found in an asymmetrical relationship. In this type of relationship, the researcher posits that one or more variables (*the independent variable*) is/are essentially responsible for another variable (*the dependent variable*). In this case, pupils' perceptions towards leadership are apparently related to the type of school, age, gender and SES background.

Asymmetrical relationships thus propel one into the vital scientific area of causal analysis. At the level of common sense, '*causal analysis*' involves one variable being '*responsible*' for another. Thus, in this survey the researcher assumed that pupils' basic attitudes towards human nature may thus meaningfully bear on their attitudes and perceptions of leadership. In this survey, the following instruments and tasks used were

as follows:

- Instrument A: Questionnaire;
- Instrument B: Small Group Discussion; and,
- Instrument C: Interview.

The purpose of the survey is to (1) estimate the perceptions of ethnic Malay pupils towards leadership in Malaysia; (2) relate these perceptions to the demographic variables such as type of school, age, gender, SES (*parent's income*), pupils' participation in the schools' society and schools' uniform groups; and (3) relate pupils perceptions and aspirations of schools (*Head teachers*), and the Head of the Residential Secondary Schools Unit at the Ministry of Education, Malaysia.

#### **6.5.1.1 Questionnaires**

A questionnaire was chosen for gathering data because the researcher was interested in determining the perceptions of a large number of respondents, who were distributed over a large area. The respondents were distributed over the northern states (*Kedah, Perak*) and the central states (*Selangor, Federal Territory and Negeri Sembilan*) in Peninsular Malaysia.

A questionnaire is the most cost-effective means of data collection, although the researcher had to be present at the distribution centres so as to conduct the study. In addition, questionnaires have the advantage of generating a complete data analysis. Most importantly, it assures respondents of complete anonymity, unlike face-to-face interviews, and respondents may answer without experiencing pressure to give socially desirable answers.

Rather than sending the questionnaires by post, the researcher administered the survey personally. Using this method, the researcher minimized instances of non-response. However, there was still a chance that respondents would refuse to reply to the questionnaire. Fortunately, with the help of the schools' authorities the researcher could 'force' all the respondents ( $N=1108$ ) to answer all the items on the questionnaire. To no

surprise, the respondents carefully answered all items on the questionnaire. The rate of return of the questionnaires at the end of the fieldwork was 100 percent or 1108. Babbie<sup>11</sup> considers a 50 percent rate of return to be adequate for analysing and reporting, a sixty percent rate to be good, while a 70 percent response rate is very good. In a research project, a high response rate indicates that there is less chance of response bias, than would be the case with a low rate of response.

The levels of measurement for items in the questionnaire were ordinal. The responses to the questionnaire were measured by using the Likert-style format. This rating scale involves giving pupils statements and asking them to define the degree to which they agree or disagree with each item in the questionnaire. In this study, the scales are classified as Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD) and No Comment (NC), and they may be thought to fall on a continuum reflecting the strength of agreement or disagreement.

The questionnaire in this research comprises items relating to:

- Pupils' Biodata and SES background;
- Pupils' Perceptions Towards Schooling;
- Pupils' Perceptions Towards Leadership;
- Pupils' Opinions and Preferences.

#### **6.5.1.2 The Validity of the Questionnaires**

The instrument was developed by the researcher for the purpose of this study. It is based on the literature in social psychology and education. The researcher tailored the instrument to suit the cultural and psychological needs of the respondents. The validity of the instrument refers to whether or not it measures what it purports to measure. The researcher followed the correct procedures in developing the test, for example, the setting of '*performance objectives*' by the pupils, and the drawing up of a sampling frame.

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<sup>11</sup> BABBIE, E., 1995., p.201.

There are two important meanings of validity in educational and psychological testing today. Historically, most researchers defined validity on the basis of the extent to which a test actually measured what it claimed to measure. More recently, validity has been defined in terms of '*... the appropriateness, meaningfulness, and usefulness of the specific inferences made from the test scores....The inferences regarding specific use of a test are validated, not the test itself*'<sup>12</sup>. Thus, the researcher will argue that responses on this questionnaire are a valid means of assessing perceptions.

Certain elements of the study can affect the validity of the scores. On such elements, the researcher had to take precautions. These elements include (a) the clarity of the directions for each test in this survey; (b) reading level of the test; (c) test length; and (d) clarity of the questions. Another important aspect of validity is the administration of the tests. The test must be (a) uniformly graded; (b) the time limit should not be arbitrarily changed; and (c) students should not be assisted during the test. Furthermore, the researcher will argue that responses indicated in this questionnaire, given that respondents were assured of anonymity, and other guidelines in the construction and administration of the questionnaire were strictly followed, are more likely to be honest, and hence valid.

The development of the instrument consisted of several stages as follows:

**a) Item Generation Based on the Indicators of a Review of the Related Literature**

Indicators of each aspect of pupils' perceptions towards leadership were compiled from a review of the leadership literature, with special emphasis on the relationship between leadership and education. This is well elaborated in preceding chapters especially Chapter 3. In constructing the items on the instruments, particular attention was given to the respondents, that is, pupils in RSS and NSS in Peninsular Malaysia. The instrument was translated from English to *Bahasa Melayu*. The back translation process is discussed in Appendix 1 (*section A.1.5*). The wording of items in the questionnaire was made as clear as possible, and the use of technical terms was kept to a minimum. The items that have

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<sup>12</sup> American Psychological Association., 1985., p.9.

been constructed to obtain pupils' perceptions towards leadership have been arranged into several content areas. The arrangement of the items is discussed in section on 'Questionnaires' (6.5.1.1). This was carried out to make the items easy to answer, and to analyse in the study.

#### **b) Assessment of Content Validity**

The researcher's supervisor determined the content validity of the items by means of a review. The supervisor then commented on the clarity of the wording of each item, and the usefulness of the questionnaire. Based on his comments, the researcher revised some of the items in the research instrument.

#### **c) Approval From Education Planning and Research Development Unit**

The proposal for pilot testing and the instrument were then sent to EPRD for their approval, which would determine whether or not they were suitable to be tested in school. Approval was given with a little modification on the wording of items, such as, the items on pupils' perceptions toward leadership.

#### **d) First Pilot Testing for Content Validity**

The researcher tested each item on the questionnaire in the pilot testing. This gave the researcher the opportunity to detect and remove ambiguities, to determine the range of possible responses, and to ensure that the items were yielding the information required. The first pilot testing was carried out with RSS pupils in May-July 1994 (*Appendix 1*). 20 pupils, a head teacher and a parent were involved in this test. At the end of the pilot test period, the researcher found it more feasible to exclude parent. It was not possible to obtain a sufficient sample number of parents as a result of the researcher's own limitation and the disinterest of parents.

The findings of the items showed that more questions needed to be added to the test. This included items on pupils' perceptions towards education, pupils' perceptions towards leadership statements and open-ended questions on the pupils' perceptions towards leadership in Malaysia.

#### **e) Revision of The Instrument**

After the first pilot testing, a panel of two experts determined the content validity of the items through an item review. This panel consisted of the researcher's supervisor and the head of the Education and International Development (EID) Unit at the Institute of Education, University of London. Based on their comments, the researcher included a review of the literature on 'Elites'. This review is well elaborated in Chapter 5. Items were then designed based on the literature review. In addition some of the items were revised for the next pilot testing.

#### **f) Second Pilot Testing for Content Validity**

Again, as stated earlier in the importance of pilot testing, the researcher carried out a second phase of pilot testing in December 1995 (*Appendix 1*). The purpose of the second pilot test was to detect and remove ambiguities, and to ascertain the range of possible responses in the study. The result of the pilot testing was positive as the pupils were able to respond to every item on the test.

#### **g) Revision of The Instrument**

Again a panel of experts revised the content validity of the items. Firstly, the researcher's supervisor commented upon the instrument, and the comment was positive. At the same time the researcher submitted the items, together with some parts of the research literature, to the committee in the EID Unit, at the Institute of Education, University of London. From their positive responses given by committee, the researcher was convinced that the instrument could now be satisfactorily tested for the main data collection phase.

#### **h) Handing over to EPRD for Approval**

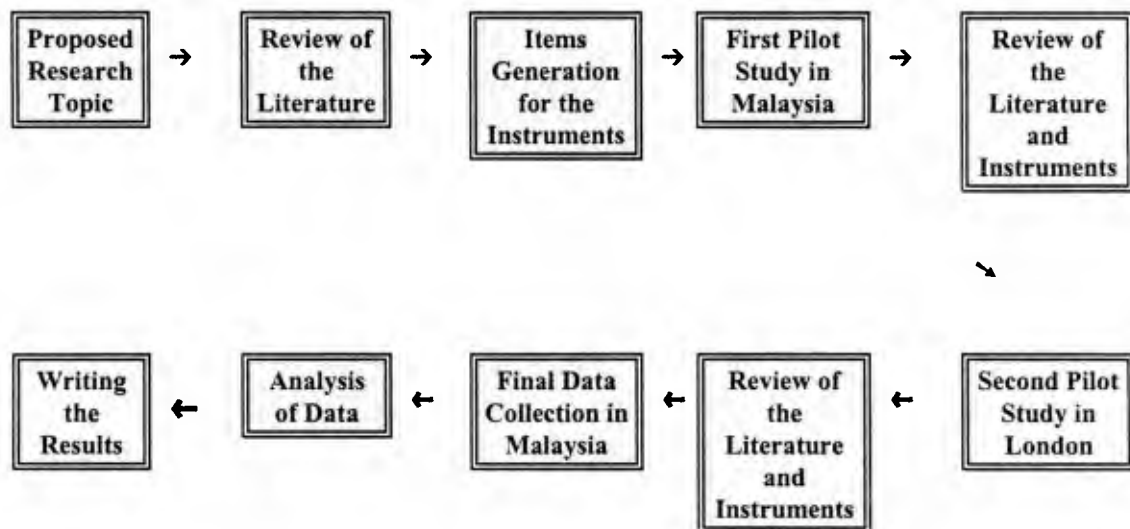
Once again the final proposal and the instruments were sent to the EPRD for approval. This time no modifications were needed and conduction of the main data collection was approved.

### i) Final Fieldwork of The Instrument

The researcher conducted the final data collection between May and September 1996. This is discussed in detail in the '*Data Collection Procedure*' section later in this chapter.

Flow chart 6.1 below shows a flow chart of the development of the instruments from the initial stage, to the writing of the proposal, through to the final stage of writing the outcomes of the research.

**Flow Chart 6.1: Development of the Instrument**



#### 6.5.1.3 The Reliability of the Questionnaires

A reliable scale is one in which individuals would obtain much the same scale score on two different occasions. Reliability refers to how consistently the instrument yields the same results over several repeated trials. An unreliable scale is the result of unreliable items. Therefore each item needs to be tested for reliability. As it is often not possible to ask pupils to answer the same questions on two different occasions, so as to assess reliability, an alternative approach is to look at the consistency of people's responses to an item compared to other scale items (*item to item correlations*). This will provide a measure of the overall reliability of scale.

A '*Cronbach's Alpha*' is recommended to estimate the internal consistency index of a set of Likert scale items. This ranges between zero and one. The stability of the reliability coefficient determines the impact of the instability errors on the test scores, assuming that the test scores are perfectly consistent. Thus, the closer the value of a score is to one, the smaller are the impacts of the instability errors on the test scores. In other words, reliability of individual items affects the size of an alpha. To increase the alpha is thus to increase the scale's reliability. To do this we need to calculate what the alpha would be for a reliable item. This estimates were generated by Statistical Package for Social Science (SPSS) procedures. Table 6.3 shows the '*Reliability Coefficient Indices*' for each of the dimensions measured by the instrument.

**Table 6.3: Reliability Coefficients Indices**

Constructions/Dimensions	Alpha
Reasons For Enrolling In School	.563
Pupils' Expectations Of School	.656
Pupils Perceptions Toward Aspects Of Schooling	.541
Pupils Perceptions Toward Leadership	.781
Pupils Perceptions Toward Items Affecting Leadership	.544
Pupils Perceptions Toward Leadership Skills	.850
Pupils Perceptions Toward Achievements Of Ethnic Malays	.630

After deciding which items are worth including in the final scale, and assuming that they are satisfactory, the researcher would then use these items in the main data collection phase of the study.



## **6.5.2 Method 2: Documentary Analysis**

Documentary analysis is essential in any research. Documentary evidence collected for this study can be divided into two major sources, as follows:

### **6.5.2.1 Primary Sources**

This data was obtained as follows:

Government publications, for example Malaysia's Five-Year Development Plans, Education Reports, Annual Budget Reports, government documents, Ministry of Education Gazettes, press reports, newspapers, research, manuscripts and books on relevant topics.

### **6.5.2.2 Secondary Sources**

This data was obtained as follows:

Books and other forms of literature that focus on the topic but which are not directly involved in the study. This includes the literature reviews in chapters 2, 3 and 4 in this thesis.

## **6.6 Data Collection Procedures**

Before the schools could be randomly selected for the survey, the researcher had to obtain a complete listing of RSS from the RSS Unit at Ministry of Education, Malaysia, and also of NSS, from the Education Department of the State of Kedah (EDSK). The researcher was not alone in this random selection as there were offers of help from officers in both units. The schools in both the RSS and the NSS are categorized into five types of schools. The categories are as follows:

- All boys Schools;
- All girls Schools;
- Co-educational Schools;
- Religious Schools; and,
- Special Project Schools.

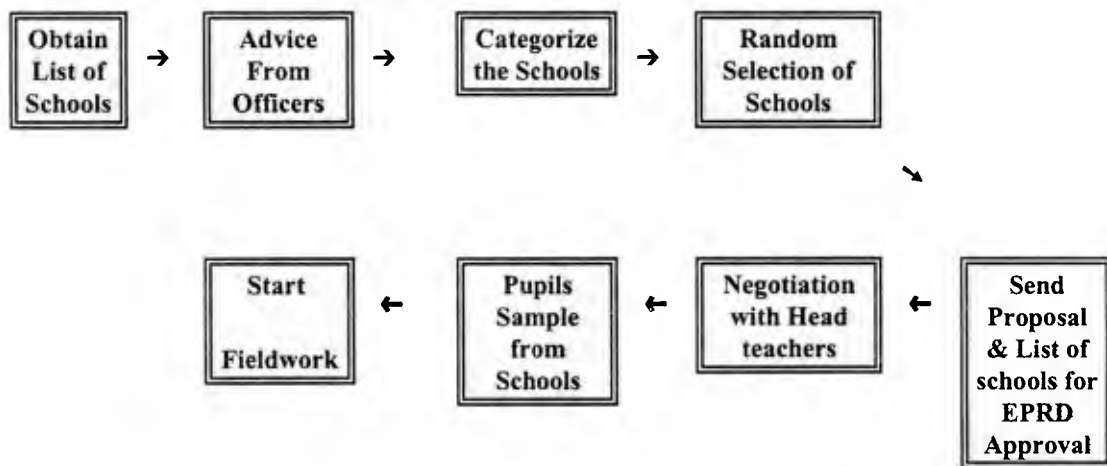
After consulting the officers, the researcher had to randomly select the schools that represented the categories mentioned above, so that every school has an equal chance of being selected for the survey. Once the researcher had obtained lists with a complete categorization of schools, schools were randomly selected by assigning numbers to them from a table of random numbers. A school for each category was then selected, as advised by officers in the RSS Unit and the EDSK. The list of schools was then sent to the RSS Unit and the EDSK for approval.

After approval was granted, the researcher had to send the list of schools, a plan of the fieldwork, the questionnaire, the task questions and interview questions to the Educational Planning and Research Development (*EPRD*) Unit at the Ministry of Education, Malaysia so as to obtain permission to conduct the research. The covering letter and proposal was sent three months prior to the beginning of the fieldwork, as required by *EPRD*. *EPRD* was permitted to edit the research instruments if they were found to be inappropriate for the study. Three months later, a letter of approval was sent by *EPRD*, thus enabling the researcher to begin to conduct the study. The proposal and the instruments were accepted without any modifications from *EPRD*.

The researcher had to negotiate with the selected schools for pupils' participation in the study. The researcher visited each school so as to develop a good rapport with the head teacher. In addition, these visits were useful in determining how many pupils were allowed to participate in the survey. In the proposal, the researcher estimated that two hundred pupils from each school would be needed. This was impossible because the head teachers excluded those pupils who were involved in extra-curricula activities, and those who needed extra classes to improve their academic achievements. Thus, with the help of the head teachers, pupils from Forms Four and Five from each school were selected. Each pupil was given a number and by using a table of random numbers, pupils were randomly selected for the study.

The researcher selected 1108 pupils - more than the minimal adequate sample size of 1068 required for the survey - by using confidence interval calculation. This was explained in section 6.3 on the calculation for sample population using a confidence interval. The final stage of the procedure was to negotiate with the head teachers concerning time and place of the study. The head teacher allowed the researcher to visit each school three times, i.e. first, to conduct the questionnaire, second, to conduct the small group discussion, and third, to interview the head teacher. One hour was allocated to the researcher for each appointment. Flow chart 6.2 shows the flow chart of the research procedure in this study.

**Flow Chart 6.2: Procedures in the Research**



## **6.7 Research Questions (RQ) in the Instruments**

There are five major research questions, as discussed in Chapter 1, to be answered in this study. The major research questions, purpose, type and source of data are summarized in table 6.8. The major questions will be answered using three instruments; i.e., questionnaire, small group discussion and interviews as follows:

### **6.7.1 Instrument A: Questionnaire (Appendix 5)**

Here, RQ of A, B, D and E were answered by pupils as follows:

(1) *RQ A: What are the perceptions of ethnic Malay pupils towards education?*

This research question and its subquestions are covered in the section on '*Pupils' Perceptions Towards Schooling*' of the questionnaire, where pupils related their perceptions of schooling. They had to choose between agreement/disagreement on the items, using Likert scale types of questions. In the study, the researcher found that it was impossible to get a direct response from pupils through an interview, but in a questionnaire, pupils are free to express their attitudes towards schooling. The results show similarities and differences between pupils' perceptions of education in RSS and NSS. The results were presented using simple statistical analyses, such as percentage and ranking.

(2) *RQ B : What is the selection process of ethnic Malay pupils in the RSS?*

This research question and its subquestions are covered in the section on '*Pupils' Biodata and SES Background*' of the questionnaire. Pupils were required to fill in their biodata and socio-economic background in this part of the questionnaire.

It is vital for the researcher to obtain ample information on pupil's biodata and socio-economic background so as to ensure the data is feasible enough for a good analysis. The researcher feels that there are differences between the policy and the real selection of pupils in these two types of education systems in Malaysia. The items were posed in hypotheses type questions. The purpose of these hypotheses tests was to examine the true nature of selection of ethnic Malay pupils in RSS

and NSS. The results were presented using chi-square analysis, when  $\chi^2 \geq 3.84$  was statistically significant.

(3) *RQ D: What are the perceptions of ethnic Malay pupils towards leadership?*

This research question and its subquestions are covered in section on '*Pupils Perceptions Towards Leadership*' of the questionnaire. Here, the researcher required the pupils to evaluate their leadership abilities and skills. Ten leadership abilities and skills were cited in this section. Pupils' reactions to these questions showed to what extent the education system has successfully inculcated leadership qualities. The results are presented using simple statistical analyses such as ranking and percentage.

(4) *RQ E: What are the perceptions of ethnic Malay pupils towards leadership in Malaysia?*

This research question and its subquestions are covered in the section on '*Pupils Perceptions Towards Leadership*' of the questionnaire. This section is based on open-ended types of questions. Pupils were asked to express their opinions on several important issues of leadership. The researcher anticipated that pupils would express a relationship between their own perceptions and the expectations of leadership qualities. The researcher also wanted to discover to what extent the education system in Malaysia has successfully developed leadership qualities among pupils. Section on '*Pupils Perceptions Towards Leadership*' is divided into three sections as follows:

(a) *Leadership Qualities Statements*

Five leadership qualities statements were given in this unit. Pupils were requested to agree or disagree with the statement using the Likert scale. The results are presented using simple statistical analyses of percentage and ranking.

(b) *Perceptions Towards the Achievements of Ethnic Malays in Politics, Economics, and Education*

Four major questions and 13 subquestions were posed in this section. Pupils were required to express their perceptions on the achievements of ethnic Malays in politics, economics, and education. They had to choose between agreement/disagreement with the items using Likert scale types of questions. Their perceptions were compared with the aspirations of the government for ethnic Malay leadership, through documentary analyses. The results are presented using simple statistical analyses of percentages and rankings.

(c) *Pupils Preferences and Leadership*

Six open-ended questions were posed in this section. Pupils were required to define the concept of leadership. In addition, there were questions related to leadership focusing on the characteristics of a leader, the ideal model of a leader, and leadership in Malaysia. The results are categorized and presented using percentage and ranking.

### **6.7.2 Instrument B: Small Group Discussion (Appendix 6)**

In this section the task that the researcher carried out was Small Group Discussion (SGD). SGD is an activity which comprises a number of pupils in a small group. The researcher adopted *convenience sampling*<sup>13</sup> in this research. This sampling refers to sampling of subjects for reasons of convenience for example easy to recruit, near at hand and likely to respond. In this study, SGD was a carefully planned discussion group designed to obtain perceptions on a defined area of interest in a permissive, nonthreatening environment.

The discussion was comfortable and often enjoyable for participants as they shared their ideas and perceptions. Group members were allowed to influence each other by responding to the ideas and comments in the discussion. During this session, the

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BOWLING, A., 1997., p., 338.

researcher gave pupils a task. Pupils then used their own words as opposed to the response categories used in the quantitative questionnaire. In this research the questions asked were deceptively simple. They are the kind of questions an individual could have answered in a couple of minutes. The questions were asked in a group environment; i.e. small group discussion (*SGD*), and nourished by skilful probing. This permissive group environment allows individuals in the group to divulge emotions that often do not emerge in other forms of questioning. At the end of the discussion, the pupils were required to answer some questions that were related to the task.

For this purpose the study adopted the instruments developed by Gouran *et.al.*,<sup>14</sup> and Green and Taber<sup>15</sup>. A sample of twenty student leaders was selected from each school. They represented Form Four and Form Five pupils between the age of sixteen and seventeen years old. A total sample of 160 students was taken. Fortunately, the researcher managed to use the same number of boys and girls in each SGD. The study adopted open-ended question in the task for pupils. General topics in SGD are as follows:

- (a) What is leadership?
- (b) What do you think of ethnic Malays achievements in politics?
- (c) What do you think of ethnic Malays achievements in economics?
- (d) What do you think of ethnic Malays achievements in education?
- (e) Who is the 'New Malay'?
- (f) What do you think of leadership in 2020?

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<sup>14</sup> GOURAN, D., S., BROWN, C., & HENRY, D., R., 1978., p.51-63.

<sup>15</sup> GREEN, S., G., & TABER, T., D., 1980., p.97-106.

Table 6.4 below shows the sample size of the SGD in this study.

**Table 6.4: Distribution of Pupils According to Demographic Variables**

Type of School	Sample Population (N=160) (raw data)		
	Gender Male	Female	Age 17 and above
Residential (N=100)	50	50	100
Normal (N=60)	30	30	60

In each school, the researcher divided the pupils into five small groups. He then gave them a task of half an hour for discussion, and another 30 minutes to answer the questions that he introduced during the session. Due to limited time, only one task was given to the pupils. The pupils were involved in the task for approximately one hour. The nature of the task was to examine the ability of pupils to work in a group situation. A small group is a practical basis for examining the relationship between a leader and their followers. The researcher then expected the pupils to answer all the questions as a group effort, and not as an individual. The SGD focused on RQ D and RQ E in particular as follows:

- (a) *RQ D: What are the perceptions of ethnic Malay pupils towards leadership?*
- (b) *RQ E: What are the perceptions of ethnic Malay pupils towards leadership in Malaysia?*

### **6.7.3 Instrument C: Interview (Appendix 7)**

The semi-structured interview was applied in this research. The researcher has the interview schedule prepared prior to the interview sessions in the study. This interview schedule represents the guide as to all information he must have secured by the time the interview is finished, but it leaves him free to decide how best to secure the information. Interviews were held with head teachers and the Head of the RSS Unit at the Ministry of Education Malaysia.



A sample of eight head teachers and one RSS Unit Head were selected for the study. The Head of the RSS Unit at the Ministry of Education, Malaysia is a male, age between 51-55yrs and has a MA in Educational Administration. Table 6.5 shows the sample size of the interviewees.

**Table 6.5: Distribution of Interviewees According to Demographic Variables and Professional Qualifications**

Types of School	Gender		Age		Highest Professional Qualification	
	Male	Female	45-50yrs	51-55yrs	MA/MSc	BA/BSc
Residential (N=5)	4	1	1	4	5	-
Normal (N=3)	2	1	2	1	-	3

The study adopted a semi-structured interview method. General topics of the interview are as follows:

- (a) What is leadership?
- (b) What are the strategies used inculcate leadership qualities among RSS pupils?
- (c) What is the organization structure of the RSS?
- (d) What are the objectives of the RSS?
- (e) What is the relationship between the perceptions of the RSS pupils and the aspirations of the Federal government for Malays?
- (f) What problems does the RSS encounter in developing leadership qualities for its pupils?

Research questions B and E were answered in the interview, as follows:

- (a) *Research Question B: How do the RSS operate?*

This question cannot be answered completely by using a questionnaire alone. By making use of the interview method, hopefully some of the grey areas will be covered by the interviewees. The nature of this question needs detailed elaboration and explanation. By interviewing appropriate personnel, some of the

ambiguity can be avoided. Comparisons and associations of the inputs will be made at the end of the study.

(b) *Research Question E: What are the perceptions of ethnic Malay pupils towards leadership qualities in Malaysia?*

This question aims to find the relationship between the perception of leadership qualities, in this case of the Head teachers and the Head of the RSS Unit and the aspirations of the Federal government in developing leadership qualities amongst ethnic Malays. To what extent has the government successfully achieved its objectives as compared to the perceptions of these officers? The interview is qualitative in nature. The data was analysed using qualitative data analysis. The results show some similarities and differences in the answers given in the interview, which is important to the study.

Table 6.6 shows the summary of major research questions, purpose, type and source of data in this research.

**Table 6.6: Research Questions, Purpose, Type and Source of Data**

MAJOR RESEARCH QUESTIONS	PURPOSE	TYPE of DATA NEEDED	SOURCES of DATA
RQ A: What are the perceptions of ethnic Malay pupils towards education?	To examine the perceptions of ethnic Malay pupils towards education. Is there any similarities or differences between RSS and NSS? Is there any encouraging or discouraging attitudes of ethnic Malay pupils towards education? What are the effects of education on their personal development?	Evidence establishing perceptions of ethnic Malay pupils in RSS and NSS towards education. Statistical analysis on ethnic Malay pupils perceptions towards education. Evidence from schools and Ministry of Education documents.	Questionnaire. Interview. References from school's prospectus. References from Ministry of Education documents.
RQ B: What is the selection process of ethnic Malay pupils in Residential Secondary Schools?	To explore the selection process of ethnic Malay children into Residential Secondary Schools. What are the criteria of selection to RSS? Is the criteria satisfy the objectives for the establishment of RSS? What are the effects of the selection process for development of leadership for ethnic Malays?	Evidence establishing the selection's criteria of ethnic Malay children in RSS. Hypothetical analysis on the criteria of selection into RSS. Historical and Objectives explanation for the establishment of RSS.	Questionnaire. Interview. References from school's prospectus. References from Residential Secondary Schools Unit documents.
RQ C: How do the Residential Secondary Schools operate?	To understand the operation aspects of Residential Secondary Schools System in Malaysia.	Evidence establishing the operational aspects of RSS. Organizational and Objectives explanation of RSS.	Interview. References from RSS prospectus. References from Residential Secondary Schools Unit documents.
RQ D: What are the perceptions of ethnic Malay pupils towards leadership?	To examine the perceptions of ethnic Malay pupils towards leadership. Is there any similarities or differences between RSS and NSS?	Evidence establishing the perceptions of ethnic Malay pupils in RSS and NSS towards leadership. Statistical analysis on ethnic Malay pupils perceptions towards leadership. Hypothetical analysis on ethnic Malay pupils perceptions towards leadership statements.	Questionnaire. Small Group Discussion. References from school's prospectus. References from Ministry of Education documents.
RQ E: What are the perceptions of ethnic Malay pupils towards leadership in Malaysia?	To examine the perceptions of ethnic Malay pupils towards leadership in Malaysia. Is there any similarities or differences between RSS and NSS?	Evidence establishing the perceptions of ethnic Malay pupils in RSS and NSS towards leadership in Malaysia. Statistical analysis on ethnic Malay perceptions towards leadership in Malaysia. Historical evidence of ethnic Malay leadership. Educational and government policies for ethnic Malay leadership.	Questionnaire. Interview. Small Group Discussion. References from Ministry of Education documents. References from Malaysia Five Year Plan Policy documents. References from articles and government official newsletters/gazettes/reports.

## **6.8 Research Design and Analysis**

In choosing the statistical tests to be used in the study, the researcher considered the nature of the population from which the sample was drawn, the research questions to be answered, the kind of measurement or scaling that was employed in measuring of the variables used, and the assumptions that were associated with each statistical test.

### **6.8.1 The Chi-Square Test**

After careful consideration of the various aspects of selecting a statistical test, the researcher chose a simple Statistical Package for Social Sciences (*SPSS*). The chi-square test which was used was chosen over non-parametric tests because in the researcher's judgement, the *SPSS* and the assumptions of the chi-square test, for this particular study, are more defensible from a methodological point of view.

In this research, for straight-forward research questions, for example RQ A, the researcher used descriptive statistical analysis using *SPSS*. In the analysis, the researcher examined only the raw frequencies and percentages of each item for responses from both RSS and NSS. The researcher then compared and analysed the responses so as to test the research hypotheses in this study. The chi-square test is used for this comparison.

The chi-square test is frequently encountered in non-parametric tests which are used when the researcher is examining frequencies of occurrence<sup>16</sup>. Minium et.al., explain that chi-square is adopted when the researcher compares the observed sample frequencies, characterizing several categories of distribution, with those frequencies expected according to the hypothesis.

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McMILLAN, J., H., & SCHUMACHER, S., 1989., p.376.

The discrepancy between observed and expected frequencies is expressed in terms of a statistic, chi-square introduced by Karl Pearson in 1900<sup>17</sup>. In other words, chi-square, is used in the survey research where the researcher is interested in relating demographic characteristics of the subjects such as gender, age, religion, SES, and etc. to responses to items in the questionnaire. This is easy to generate by running the items on SPSS.

The chi-square test can be used appropriately if (a) the results of the analysis of a sample data are to be projected to the population from which the sample is selected; (b) the dependent variable is measured on either a nominal or ordinal scale; and (c) one or more samples are measured in the study<sup>18</sup>. In this research, the criteria above are fulfilled as (a) the result of the analyse of the sample data are to be projected to the population of pupils in RSS and NSS in Peninsular Malaysia; (b) the dependent variable is measured on a nominal scale - so that the pupils are required to agree or disagree with the items; and (c) only one sample-case is to be analysed.

In this study, the researcher wants to discover the general perceptions of pupils towards leadership. They were asked to mark one of the following indicators on a Likert Scale: Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD) and No Comment (NC). The responses are significance if  $p < .001$ . The level of significance indicates to what extent the researcher could be wrong in rejecting the null hypothesis. However, in this study the researcher accepted the significance value of .05 as statistically significant. McMillan and Schumacher<sup>19</sup> argue that *'A p value between .05 and .10 is usually thought of as marginally significant, and anything greater than .10 is labelled as a non-significant difference'*.

The researcher found that the advantages of using chi-square as compared to other statistical programme in this research are as follows:

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<sup>17</sup> MINIUM, E., W., KING, B., M., & BEAR, G., 1993., p.453.

<sup>18</sup> FRAAS, J., W., 1983., p.269-70.

<sup>19</sup> McMILLAN, J., H., & SCHUMACHER, S., 1989., p.353.

- (a) The researcher is not comfortable with the reasonableness of statistical assumptions, in particular the normality of dependent variables in Analysis of Variable (*ANOVA*). In this example, the chi-square does not make any assumption about the pattern of the population distribution, unlike parametric tests, which assume that the population is normally distributed. Statistical tests that have this property are known as distribution-free statistics, which means that significance levels do not depend on the assumption that the population distribution has a particular form<sup>20</sup>. Thus, the non-parametric techniques do not require that the data be drawn from a normally distributed population (*the underlying distribution may be binomial, multinomial, product of multinomial or simply unknown*), and therefore do not require interpretation based on the normal distribution.

In ANOVA and any other parametric test, the normality assumption is adopted because it gives the statistician an extremely rich set of mathematical consequences which enable probabilities to be calculated, and subsequently statistical inferences to be made. It should be noted that the normality assumption is adopted in all parametric tests, in order to make the mathematics work, and not to reflect how the population of interest is actually distributed. Thus, the responsibility of the researcher is to ensure that the data collected actually reflects the sample population.

- (b) The variables that are used in this study are ordinal in nature. Thus to use a technique like ANOVA, the researcher must to have interval data. In the measurement of psychological variables, such as intelligence, attitudes, personality traits, one is not always certain about the equality of intervals. Unlike the distances between points 1, 2, 3, 4, and 5 marked on a ruler, which are equal distances of one unit, the distance between Strongly Agree to Agree, for example, may be more than, less than, or equal to the distance from Agree to Disagree on the Likert Scale.

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<sup>20</sup>

CLAYTON, K., N., 1984., p.280.

This being so, the carrying out of arithmetical operations of addition, subtraction, multiplication, and division will not be feasible, because in order to do so, one would need at least an interval scale of measurement. Fundamentally, nominal and ordinal scales are the most common types achieved in social and behavioural science, and thus should not be analysed by parametric methods, which require an interval scale of measurement.

- (c) Chi-square is appropriate for answering the research questions posed in this study, and does not restrict the researcher with so many statistical assumptions. The chi-square makes fewer assumptions about the data, and thus gives a broader generalizability of the findings.

#### **6.8.2 Justification for Hypotheses Testing**

The statistical test is based on the probability that it will yield statistically significant results. A statistical hypothesis is usually a statement about one or more population distribution, and specifically about one or more of the parameters of such a population distribution. It is always a statement about the population and not about the sample. The statement is known as a hypothesis because it refers to a situation that may be true. The results provide the basis for the rejection of the null hypothesis, and hence for the proof of the existence of the phenomenon in the study. Results from a random sample will only estimate the characteristics of the population. Therefore, even if the null hypothesis is, in fact true, a given sample result is not expected to mirror this fact.

Before the sample data were gathered, the researcher, by using the Fisherian framework, selected a prudently small value, equals to .05, so that he could eventually conclude of the sample data that, *'If the null hypothesis is true, the probability of the obtained sample result is no more than .05; i.e a statistically significant result. If, on the other hand, the probability is found to be greater than .05, the researcher failed to reject the null*

*hypothesis*'. Cohen<sup>21</sup> argues that '*the larger the sample size, other things being equal, the smaller the error and the greater the reliability or precision of the results*'. Thus, an increase in the sample size increases statistical power, and hence increases the probability of detecting the phenomenon within the study.

However, the fact that the phenomenon exists in the population far from guarantees a statistically significant result; i.e, one which warrants the conclusion that phenomenon exist. This conclusion depends upon meeting the agreed-upon standard of proof or significance criteria.

Here, the concept of statistical power must be considered. The power of a statistical test of a null hypothesis is the probability that it will lead to the rejection of the null hypothesis, and thus will result in the conclusion that the phenomenon exists<sup>22</sup>. In this study, the researcher was to determine the appropriate sample size ( $n$ ) that would lead to the rejection of the null hypothesis, and thus determine the probability that it will result in the conclusion that the phenomenon exists. There are four parameters of statistical inference in the statistical power analysis, as follows:

(a) Power ( $p$ )

Power is defined as the probability of correctly rejecting a false null hypothesis. Thus  $p = 1 - \beta$ . A more powerful experiment is one which has a better chance of rejecting a false null hypothesis ( $H_0$ ) than does a less powerful experiment. Power is the strength of evidence in hypothesis testing. Because power is the probability of correct rejection, it should be set as close as possible to 1. The researcher has set the power as = .99.

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<sup>21</sup> COHEN J., 1971., p.7.

<sup>22</sup> *ibid.*, p.4.



(b) Significance Criterion ( $\alpha$ )

The  $\alpha$  is also known as the error of the first kind, Type I error, or the alpha error.  $\alpha$  is defined as the probability of incorrectly rejecting the true null hypothesis. The objective of hypothesis testing is to minimize the errors associated with the results, thus,  $\alpha$  is set as small as possible so as to offset the inflated error rate in the testing. The researcher has set the  $\alpha$  as = .05.

(c) Sample Size ( $n$ )

The  $n$  is the sample size adopted in the study. The research has a sample size of 1108. Tests to find the appropriate sample size  $n$  that shows statistically significant hypothesis testing, are shown below.

(d) Effect Size ( $ES$ )

$ES$  is the size of treatment effect the researcher wishes to detect with the probability power. It is the degree to which the phenomenon is present in the population. Or, on the other hand, it refers to the degree to which the null hypothesis is false. Thus, larger  $ES$ , the greater the degree to which the phenomenon under examination is manifested.  $ES$  is translated into operational definitions of a 'small', 'medium', and 'large' probability degree. Like  $\alpha$  and  $p$ ,  $ES$  is subjectively set by the researcher. The researcher has set large  $ES$  as = .80.

To obtain the minimally adequate sample size for this particular study, the researcher referred to Cohen's sample size tables for chi-square. Here,  $n$  is considered as a function of  $ES$ ,  $\alpha$  and  $p$ . In the study the researcher anticipated  $ES$  as = .80,  $\alpha$  as = .05 and  $p$  as = .99, and degrees of freedom ( $u$ ) = 1; and thus,  $n$  = 867<sup>23</sup>. The sample size of 1108 in this study, is enough to show the statistically significant hypotheses testing.

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23      ibid., Table 7.4.1., p.247.

### 6.8.3 Categorization and Comparison of Qualitative Data

The qualitative data reflects the participants' perceptions of how they perceived of leadership in the context of development in Malaysia. The data was analysed systematically to ensure that the results were error-free as possible. The systematic analysis of data has two dimensions. First, it refers to the manner by which the data are gathered and handled as discussed in section 6.7.2. Second, it will be discussed further in section Systematic Steps in Analysing of Qualitative Data (6.8.3.1).

#### 6.8.3.1 Systematic Steps in Analysis of Qualitative Data

- (1) Sequencing questions so as to allow maximum insight of the research such as ethnic Malay pupils' perceptions towards leadership in Peninsular Malaysia in the context of national development. This is to allow the participants to become familiar with the research area, giving each individual a chance to recollect personal opinions and to listen to the opinions of others in the group.
- (2) Capturing and handling of the data were done systematically using electronically recorded and additional notes taken by the researcher.
- (3) Coding of the data was done when the researcher came across an idea or phenomenon and a label was attached to it. When the idea/phenomenon reappeared, the label was once again attached. In this small group discussion (*SGD*), the process consisted of codes being placed in the margin of the transcript. Later, the researcher went to selectively retrieve and review information pertaining to certain coding, and the combination of coding of the related idea/phenomenon. This is called *axial coding*<sup>24</sup> which allows the researcher to fracture the data and to resemble it again in new ways. Glaser and Strauss<sup>25</sup> argue that coding is essential for invariable analysis of qualitative data. Coding means relating sections of the data to the categories which the researcher either has

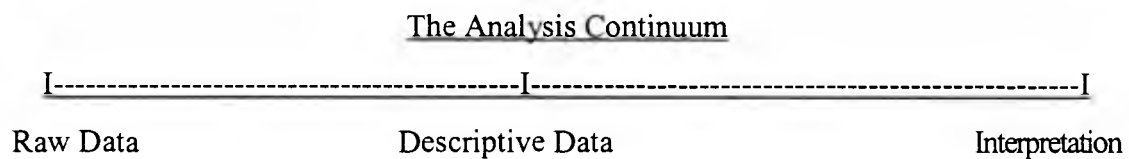
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<sup>24</sup> BOWLING, A., 1997.  
KRUEGER, R., A., 1994.

<sup>25</sup> GLASER, B., G., & STRAUSS A., L., 1967.

previously developed or is developing on an ongoing basis as the data being collected.

- (4) The researcher placed primary attention on questions that are the foundation of the study. Then the data was interpreted according to its appropriateness level. Here, the researcher used a continuum of analysis ranging from the mere accumulation of raw data to the interpretation of the data. The *Analysis of Continuum*<sup>26</sup> is a process where the researcher interprets the data as follows:



On the one side of the continuum was the accumulated raw data of the pupils involved in small group discussion (SGD). This represented the exact statements of group participants such as age, gender, positions held in schools' uniform groups and society, and the relationship in the research. Midway on the continuum were descriptive statements of the data. They were the summaries of the respondents'/pupils' comments and perceptions in the research prepared by the researcher.

The selection of quotations and statements in the results chapters as In Chapter 7, 8 and 9 were influenced by the purpose and objectives stated earlier in this research. Interpretation was the most complex role for the researcher. The interpretation side of the continuum build on the descriptive process by presenting the meaning of the data as opposed to a summary of the data in the descriptive process. The interpretation was meant at providing understanding of the data.

- (5) Categorization and comparison exercise was carried out by researcher after the data was fully coded. In this research the categorization of the data was done by the researcher and with help from a colleague at the Department of Education, International Islamic University, Malaysia. The categorization of the data was then compared and any discrepancies were discussed and the final categorization was agreed by the researcher and his helper.

The data was then categorised in one or more category in order to permit cross-referencing and the generation of several hypotheses. The data that had been sorted and categorized by the researcher were then used in the research in the context of their relationship to the original data. This involved a massive '*cut and paste*' process, whereby the relevant themes/categories were highlighted in the transcript and then cut out and pasted on to the index cards that were organized systematically. Manual categorization was used in this research because of the small sample in the study.

- (6) Finally, the data was compared again in terms of respondents'/pupils' perceptions towards leadership in Peninsular Malaysia in the context of national development. This comparison process was done to get the exact percentage of pupils agreement to the items in the SGD. The results were then presented in frequency tables and quotes in the results chapters in this research. Silverman<sup>27</sup> says that potential value of simple counting procedure helps to avoid temptation to use merely supportive gobblets of information to support researcher's interpretation of qualitative data. Thus quantifying the information can be very useful tool even in conservative ethnography studies.

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<sup>27</sup>

SILVERMAN, D., 1985. p.17.

## **6.9    Summary**

This chapter has described the methods that were followed in answering the research questions raised in this research. The methods were used to assess the perceptions of ethnic Malay pupils towards leadership. An indication of reliability was provided by the use of reliability coefficient tests. The schools used for the study were randomly selected from a complete and current list of Residential Secondary Schools. The normal secondary schools were used as the '*reference schools*' in the study. Confidence intervals and statistical power analysis were calculated to estimate the true proportion of pupils representing perceptions towards leadership. The results of the study were analysed by descriptive statistical analyses, and the chi-square test was used to test the stated hypotheses. The following three chapters will discuss the results of the research using the research methodology explained earlier in this chapter.

## CHAPTER 7

### EDUCATION for ETHNIC MALAYS: INDICATIONS and IMPLICATIONS for FUTURE DEVELOPMENT

#### **7.1 Introduction**

This chapter discusses the results related to the following research questions (RQ):

**RQ A: What Are The Perceptions of Ethnic Malay Pupils Towards Education?**

**RQ B: How Are Ethnic Malay Pupils Selected Into Residential Secondary Schools?**

**RQ C: How Do The Residential Secondary Schools Operate?**

These questions were answered by pupils at Residential Secondary Schools (RSS) and Normal Secondary Schools (NSS) through the medium of a questionnaire. In addition, these questions were answered through interviews with the Head of the Residential Secondary Schools Unit at the Ministry of Education, and Head teachers of Residential and Normal Secondary Schools.

#### **7.2 Data Analysis and Results**

The questionnaire answers in this section were measured on a Likert scale of Always (A), Most of the Times (MT), Sometimes (St), Seldom (Sm), and Never (N). The data was analysed using a Statistical Programme for Social Science (SPSS). The results of the data were presented using frequency table and chi-square analysis. In addition, qualitative analysis was used for the interview sessions.

### **7.3 Ethnic Malay Pupils and Education**

The perceptions of ethnic Malay pupils towards education form the basis of research question RQ A as follows:

#### **RQ A: What are the Perceptions of Ethnic Malay Pupils Towards Education?**

In this question pupils' perceptions towards education are divided into five areas; (1) pupils' perceptions towards school culture, (2) reasons to choose the school, (3) expectation of schooling, (4) level of skills learned in school, and (5) pupils' ambitions. The purpose of RQ A is to examine the perceptions of pupils towards education in two different school systems; the residential secondary schools and normal secondary schools. The results provide insights and guidelines for the researcher in examining the effectiveness of government policy, on education especially for Malays. In addition, the results can also be used as an indicator of the effectiveness of education in changing the views of leadership held by ethnic Malays in Malaysia. Thus, the purpose of making the comparison between the two school systems is to indicate to the researcher the future trend of effective education for ethnic Malay pupils.

#### **7.3.1 Pupils Perceptions Towards School Culture**

Pupils' perceptions towards school culture form the basis of subquestion RQ A as follows: *A1: What are the perceptions of ethnic Malay pupils towards school culture?*

Table 7.1 shows ten selected items considered to be important aspects of the school culture. The results indicate that most of the pupils in RSS and NSS have established relationships between their perceptions and selected items of the school culture. The items include pupils' perceptions towards the school population, school rules and regulation, religion in school, teacher-pupil relationships, stringent school rules and regulations, pupils' academic competition, the school's awareness of pupil problems, school traditions, school's conducive learning environment and teachers' dedication. All the items were measured on a Likert's scale.

**Table 7.1: Distribution of pupils' perceptions towards selected aspects of school culture**

School Culture	Residential (N=770) % and (raw data)					Normal (N=338) % and (raw data)				
	A	MT	St	Sm	N	A	MT	St	Sm	N
a) Friendliness of Pupils	26.1 (201)	25.6 (197)	44.9 (346)	3.0 (23)	.4 (3)	23.1 (78)	33.4 (113)	42.6 (144)	.6 (2)	.3 (1)
b) Emphasis on Rules and Regulations	57.0 (439)	29.5 (227)	11.4 (88)	2.1 (16)	-	63.0 (213)	23.7 (80)	12.4 (42)	-	.9 (3)
c) Emphasis on Religion	57.9 (446)	28.7 (221)	11.0 (85)	2.2 (17)	.1 (1)	59.5 (201)	26.3 (89)	11.2 (38)	2.1 (7)	.9 (3)
d) Cordiality Teacher-Pupil Relations	22.9 (176)	33.9 (261)	39.1 (301)	3.8 (29)	.4 (3)	24.9 (84)	28.4 (96)	38.5 (130)	8.3 (28)	-
e) Stringent Rules and Regulation	28.1 (216)	31.6 (243)	30.1 (232)	7.4 (57)	2.9 (22)	29.3 (99)	38.2 (129)	25.4 (86)	4.4 (15)	2.7 (9)
f) Very High Competition	68.2 (525)	23.6 (182)	4.9 (38)	2.3 (18)	.9 (7)	66.9 (226)	21.3 (72)	8.9 (30)	2.7 (9)	.3 (1)
g) Pupils' Problems Attended To	21.8 (168)	24.0 (185)	23.6 (182)	18.4 (142)	12.1 (93)	20.7 (70)	20.7 (70)	26.0 (88)	21.6 (73)	10.9 (37)
h) High Regard For School Traditions	59.0 (454)	29.0 (223)	8.6 (66)	2.6 (20)	.9 (7)	24.9 (84)	15.4 (52)	50.0 (169)	5.9 (20)	3.8 (13)
i) Conducive Study Environment	37.3 (287)	37.5 (289)	19.5 (150)	4.3 (33)	1.4 (11)	27.2 (92)	32.2 (109)	33.1 (112)	6.2 (21)	1.2 (4)
j) Dedication of Teachers	47.5 (366)	37.0 (285)	13.6 (105)	1.6 (12)	.3 (2)	41.1 (139)	34.3 (116)	21.6 (73)	2.4 (8)	.6 (2)

Key: A = Always; MT = Most of the time; St = Sometimes; Sm = Seldom; N = Never

More than half of the pupils in RSS (68.2 percent) and NSS (66.9 percent) perceive *academic competitiveness* to always (A) be an important aspect of school culture. The results represented pupils' perceptions of their own school, rather than a comparison between the two. The implications of the results did not signify that RSS were producing lower quality pupils than NSS. The results show that in both school systems, the pupils felt that they were encouraged to compete for good academic achievements within their schools.

Academic competitiveness has been the underlying factor for pupils to work hard and to achieve better in schools. In the education system which hails excellence in academic achievement, academic competitiveness has become the yardstick for pupils' success in education and aspirations for the future. In this regard, the Malay pupils believe that only



excellence in academic achievements will ensure their success in the future. Hence, competition for academic excellence is inevitably essential in a multiethnic society such as Malaysia.

On the other hand, pupils in RSS (12.1 percent) and NSS (10.9 percent) state that their *problems were never (N) attended* to by the school authorities. The results for this aspect are indicated in terms of the highest negative response on the items on school culture. The results reveal that pupils in RSS and NSS expected more attention and awareness from the school authorities. In addition, the result also show that there are *lower responses to aspects such as pupils friendliness and teacher-pupil relationships*. Pupils in RSS (26.1 percent) and NSS (23.1 percent) agree that pupils were friendly in schools. While pupils in RSS (22.9 percent) and NSS (24.9 percent) believe that teacher-pupils relationships were cordial. The lower response to these aspects of the school culture may have resulted from the emphasis on academic competitiveness of the schools. Pupils were less friendly due to the competition to achieve better in schools. Teachers were pressured to work harder and to ignore the importance of the social aspects of education such as to listen and to help pupils with their social and psychological problems.

The results also indicated that some measures should be taken to improve on these aspects in particular in the RSS, because all pupils are residing there, as compared to pupils in NSS. The results show that pupils in RSS (47.5 percent) and NSS (41.1 percent) perceive that *teachers were always dedicated to their works*. The results indicate that teachers' dedication may have benefited school tasks such as teaching and extra-curricula activities, but as mentioned earlier they were less cordial in their personal and social relationships with pupils. One male head teacher in a RSS, who had teaching experience of more than fifteen years, described the teacher-pupil relationship as follows:

*'....Here in RSS, there is no doubt that teachers have put in 200 percent effort to maintain the performance of the schools...otherwise it will be an issue if pupils' achievements were to be down by with .01 percent. We have to maintain the 100 percent in school achievement every year. It is a phobia not only for me (head teacher) but also for all the teaching staff. I have no complaint on their commitments but to ask them to put more efforts into knowing the pupils better...I dare not. They have done their best. To console pupils' problems, it is best for me to get involved personally, and the counsellors are there to help the pupils.'*

Pupils in RSS and NSS perceive some of the items on school culture in a slightly different way. The results show that pupils in RSS always (A) have a *high regard for school traditions* (59.0 percent), *religion* (57.9 percent) and *rules and regulations* (57.0 percent), while in NSS pupils have always (A) feel *emphasis is on rules and regulations* (63.0 percent), and *religion* (59.5 percent). The results show that pupils in RSS perceive that school traditions such as fraternities, school ethics and school uniforms to be important parts of the school culture. The results suggest that pupils in RSS perceive school traditions to be related to its prestige and achievements. The RSS were expected to maintain their '*elitism*' by imposing many traditions to perpetuate their heritage amongst pupils and Alma Mater. Pupils in RSS are expected to feature amongst the leaders of Malays in the future.

Overall, the results show little variation between the perceptions of ethnic Malay pupils in RSS and NSS towards school culture. The main implication from the results is that there is a positive relationship between pupils' perceptions and school culture. The results reflect the importance of education for ethnic Malay pupils. The two school systems are perceived to inculcate positive values such as religion, tradition and modernity.

The only aspect of the study that is not conclusive is the remarkably negative response of pupils in RSS and NSS towards the attention given by school authorities to pupils' problems. The school authorities may not have ample time and resources to handle pupils' problems, but the perceptions of pupils towards this item warrant a second examination. This is particularly critical in the case of pupils in residential schools, because the system has ostensibly taken over the role of a family in a normal household. In a normal situation, problems ought to be attended to.

In relation to the leadership concept, schools should realize that a leader is not only a good listener but also a person who also needs to be listened to. Schneider<sup>1</sup> states that children are more likely to achieve scholastically and socially in schools that establish

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<sup>1</sup> SCHNEIDER, B., L., in BOYD, W., L., & CIBULKA, J., G., 1989., p.73.

high academic standards, enforce disciplinary policies, promote good teacher-pupil relationships and involve parents in school-decision making, regardless of the child's family background, ability and motivation.

### **7.3.2 Pupils' Reasons for Choosing the School**

Pupils' reasons for choosing the school will answer subquestion RQ A as follows:

*A 2: What are the perceptions of ethnic Malay pupils with regards to choosing the school?*

Table 7.2 shows that ten items are related to the perceptions of pupils in choosing the school. The results show a positive trend between the perceptions of pupils in RSS and NSS with regards to choosing the school. The reasons cited were family's wishes, selection made by the school, friends, relatives, unqualified for chosen school, teacher's advice, pupil's aspirations for future development, teacher's dedication, school's performance, and school's sports achievements. All the reasons were measured on a Likert scale.

**Table 7.2: Distribution of pupils' perceptions towards choosing the school**

Reasons for Enrollment	Residential (N=770) % and (raw data)					Normal (N=338) % and (raw data)				
	A	MT	St	Sm	N	A	MT	St	Sm	N
a) Family's Desire	27.7 (213)	47.3 (364)	20.0 (154)	2.7 (21)	2.3 (18)	28.1 (95)	47.9 (162)	16.0 (54)	5.6 (19)	2.4 (8)
b) Selected to This School	46.2 (356)	41.6 (320)	8.3 (64)	1.6 (12)	2.3 (18)	41.1 (139)	45.6 (154)	8.0 (27)	2.4 (8)	3.0 (10)
c) Friends Are Here	3.0 (23)	11.7 (90)	44.3 (341)	30.6 (236)	10.4 (80)	4.7 (16)	16.3 (55)	54.1 (183)	21.0 (71)	3.8 (13)
d) Relative Was Here	4.2 (32)	9.1 (70)	30.4 (234)	37.1 (286)	19.2 (148)	12.1 (41)	10.4 (35)	44.7 (151)	25.4 (86)	7.4 (25)
e) Unqualified for Chosen School	25.8 (199)	21.8 (168)	40.5 (312)	13.6 (105)	-	33.1 (112)	21.0 (71)	25.7 (87)	12.7 (43)	7.4 (25)
f) Teacher's Advice	7.8 (60)	24.7 (190)	26.5 (204)	25.6 (197)	15.5 (119)	9.5 (32)	30.5 (103)	28.7 (97)	22.5 (76)	8.9 (30)
g) Develop My Future	75.1 (578)	21.0 (162)	3.0 (23)	.6 (5)	.3 (2)	67.8 (229)	26.9 (91)	3.3 (11)	1.2 (4)	.9 (3)
h) Teacher's Dedication	50.8 (391)	37.5 (289)	8.4 (65)	1.8 (14)	1.4 (11)	49.7 (168)	40.8 (138)	6.5 (22)	1.2 (4)	1.8 (6)
i) Excellence of School	62.6 (482)	30.4 (234)	4.9 (38)	1.2 (9)	.9 (7)	50.3 (170)	42.9 (145)	6.5 (22)	1.2 (4)	1.8 (6)
j) Good Sport School	44.3 (341)	21.9 (169)	21.3 (164)	9.2 (71)	3.2 (25)	45.8 (154)	25.4 (86)	19.6 (67)	6.2 (21)	3.0 (10)

Key: A = Always; MT = Most of the time; St = Sometimes; Sm = Seldom; N = Never.

More than half of the pupils in RSS (75.1 percent) and NSS (67.8 percent) perceive that both school systems would be able to *develop their future*. This was always (A) the pupils' most important reason for choosing their schools. The implication of the results' signifies a positive relationship between the aspirations of the government and the chosen schools of the pupils. The pupils perceive that education was the catalyst for future development. All head teachers in RSS and NSS believed that education was the lever for Malays' progress in contemporary Malay society, and will always be the priority in the Malay agenda for development. The head teachers' aspirations were parallel to the education programmes being developed by the government for Malays. This has been discussed in detail in Chapter 2.

On the other hand, pupils in RSS (3.0 percent) and NSS (4.7 percent) perceive that *friends were the least important reason* in choosing a school. The results also indicated

that pupils in RSS (25.8 percent) and NSS (33.1 percent) feel that they are *unqualified for their chosen school*, and this is one of the reasons for choosing their current school. The results show two logical explanations. First, pupils did not qualify for their chosen school on the grounds of academic achievement. This was always true for pupils in NSS who had lower academic qualifications as compared to RSS pupils. Secondly, pupils were unqualified because of the nature of the schools. This was especially true for the RSS pupils. Many of them preferred to be in schools that were closer to their home towns. The Head of the RSS Unit at the Ministry of Education commented that:

*'...We have always tried our best to locate pupils closer to their home towns...but, first, the problem arises when places are not available. Secondly, there is a quota system in some schools. The schools can only take 70 percent locals and 30 percent of places are for pupils outside of the state. Thirdly, we have schools for different purposes, and some of the schools are not within the states of the applicants. For example, we have schools for special courses like engineering and technical schools...we also have schools for pupils from the very low SES families.'*

Pupils in RSS and NSS responded positively to the school culture as the reasons for them to choose their school. Pupils in RSS indicate that the *school's academic achievements, teachers' dedication, and the school sports programme* were always (A) reasons for them to choose their schools in 62.8 percent, 50.8 percent and 44.3 percent cases respectively. Pupils in NSS also perceive that the *school's academic achievements* (50.3 percent), *teachers' dedication* (49.7 percent), and the *school sports programme* (45.8 percent) were always (A) reasons for them to choose their schools. These results show positive and important indications especially for the policy makers in education. Pupils are more encouraged to be in schools if school's achievement, teachers' dedication and good school sports programme are available. Pupils in both schools believed that these aspects of school culture was related to their future development.

Overall, the results have shown little variation between the perceptions of ethnic Malay pupils in RSS and NSS with regard to the reasons to choose schools. The underlying factor for these results indicate that education policy especially for the Malays have always effected the choice of pupils to different type of schools in Malaysia. The establishment of RSS was one of the major policies in education in Malaysia especially to sustain '*the chain*' of Malay leaders in the future.

Pupils in the RSS were selected by the Ministry of Education to ensure ‘the cream of the best pupils’ in the system. The main implication of the findings indicates a positive trend between the present school systems and their promising opportunities in the context of development for Malay leadership. Pupils in both schools perceived that education was a vital ingredient for their survival in the future. They agreed that better schools and good achievement in education will ensure them better future especially in developing country like Malaysia.

### **7.3.3 Pupils’ Expectation of Schooling**

Pupils’ expectations of schooling form the basis of subquestion RQ A, as follows:

*A 3: What are the expectation of ethnic Malays’ pupils of schooling?*

Table 7.3 shows that there are ten items corresponding to pupils’ expectations of schooling. The results indicate that the majority of pupils in RSS and NSS perceive there to be a positive trend between their overall perceptions and their expectations. The items include careers information, information on politics, the development of self-confidence, the development of public relations skills, the promotion of a sense of independence, the development of a sense of responsibility, the development of the ability to think, the nurturing of a decision-making ability aims, to expand knowledge and skills, and to guarantee further study at a higher level. All the items were measured on a Likert scale.

**Table 7.3: Distribution of pupils' expectations of schooling**

Expectations of Schooling	Residential (N=770) % and (raw data)					Normal (N=338) % and (raw data)				
	A	MT	St	Sm	N	A	MT	St	Sm	N
a) Information on Careers	42.5 (327)	48.6 (374)	6.8 (52)	1.2 (9)	1.0 (8)	30.5 (103)	48.5 (164)	18.0 (61)	.6 (2)	2.4 (8)
b) Information on Politics	16.5 (127)	44.0 (339)	29.6 (228)	4.5 (35)	5.3 (41)	11.8 (40)	29.6 (100)	41.7 (141)	7.4 (25)	9.5 (32)
c) Develop Self Confidence	77.0 (593)	21.4 (165)	1.6 (12)	-	-	76.9 (260)	20.7 (70)	2.1 (7)	.3 (1)	-
d) Develop Public Relations Skills	67.1 (517)	27.7 (213)	4.4 (34)	.3 (2)	.5 (4)	56.2 (190)	37.6 (127)	5.6 (19)	.3 (1)	.3 (1)
e) Develop Sense of Independence	81.8 (630)	17.1 (132)	1.0 (8)	-	-	76.6 (259)	20.1 (68)	2.1 (7)	.6 (2)	.6 (2)
f) Develop Sense of Responsibility	79.5 (612)	19.1 (147)	1.3 (10)	.1 (1)	-	80.5 (272)	18.6 (63)	.6 (2)	.3 (1)	-
g) Develop Self Thought Ability	80.9 (623)	18.1 (139)	.9 (7)	.1 (1)	-	77.2 (261)	20.7 (70)	1.5 (5)	.3 (1)	.3 (1)
h) Develop Decision-making Ability	81.0 (624)	17.5 (135)	1.3 (10)	.1 (1)	-	78.7 (266)	18.9 (64)	1.5 (5)	.3 (1)	.6 (2)
i) Expand Knowledge & Skills	88.4 (681)	10.8 (83)	.8 (6)	-	-	90.8 (307)	8.3 (28)	.3 (1)	.3 (1)	.3 (1)
j) To Further Study Opportunities	88.7 (683)	9.9 (76)	1.4 (11)	-	-	92.3 (312)	6.5 (22)	.9 (3)	-	.3 (1)

Key: A = Always; MT = Most of the time; Sm = Sometimes; Sm = Seldom; N = Never

More than two-thirds of the pupils in RSS (88.7 percent) and NSS (92.3 percent) perceive schools to always (A) facilitate their aims *to further their studies* at the highest level. The results show that there is a relationship between the aims of the pupils and the aims and objectives of Malays. Again, the importance of education has undoubtedly been imbedded in the minds of pupils, if they are to aim for a better life in the future. In a developing society like Malaysia, better education means a better future. The majority of the pupils believed that a person is not valued by his or her wealth, but by the knowledge they have. This belief has greater implications for the nature of competition among Malays to obtain places in the RSS and well-established NSS in the country.

On the other hand, pupils in RSS (16.5 percent) and NSS (11.8 percent) have shown little *interest in politics*. There was no explanation for such a perception, but the researcher assumes that pupils of the RSS and NSS feel that other aspects of life are more important

than politics at their age. Pupils in both schools were more interested in developing their potential especially their future in terms of social and economic aspects. Meanwhile, it is government policy to discourage pupils at secondary level to get involved in politics. Political Science has not been introduced into the secondary school curriculum in Malaysia until the tertiary level. Although politics has always been the basis of Malays' struggle for leadership, it has never become an important aspect of schooling in the RSS and NSS.

Pupils in RSS and NSS have slightly different perceptions of some items concerning expectations of schooling. The results show that pupils in RSS always (A) have high hopes that the school will *expand their knowledge and skills* in 88.4 percent of cases, will *develop their sense of independence* (81.8 percent), will *promote their decision-making ability* (81.0 percent), and *encourage an independence of mind* (80.9 percent). Pupils in NSS have high hopes that the school will always (A) *expand their knowledge and skills* in 90.8 percent of the cases, will *develop their sense of responsibility* (80.5), will *encourage an independence of minds* (77.2 percent), and to *develop their sense of overall independence* (76.6 percent). The results suggest that pupils in RSS and NSS perceive schooling to be a good experience for them. They agreed that almost all the items in the questionnaire on skills and abilities were developed in the schools. These skills and abilities are important for their development in the future. These aspects of schooling were valued highly by pupils especially after the introduction of '*pupil's-centred education*' in the Integrated Curriculum for Secondary Schools (*Kurikulum Bersepadu Sekolah Menengah*). Pupils were encouraged to participate in discussions and to contribute intellectually in classrooms. This new approach in education is effectively monitored by the Ministry of Education in terms of its approach and implementation.

Overall, the results show positive trends in the perceptions of ethnic Malay pupils towards schooling. The results reflect the acknowledged importance of schooling for ethnic Malay pupils. Pupils have accepted the fact that schools as an institution of learning provides advantages and benefits for the betterment of Malays. They can see schooling as the arena in which leadership qualities are moulded. Pupils indicated that



they appreciate schooling in the context of self development and leadership for Malays in the future.

### 7.3.4 Pupils' Perceptions of Skills Learned in School

Pupils perceptions of skills learned in school will be used to answer subquestion RQ A as follows: *A 4: What are the perceptions of ethnic Malay pupils towards skills learned in school?*

Table 7.4 shows that there are ten items related to the perceptions of pupils towards skills learned in school. The results show a positive trend exists between the perceptions of pupils in RSS and NSS and skills learned in schools. The skills are writing, reading, aesthetic, games, learning, scientific reasoning, life skills, leadership, friendship and self-discipline. All the items were measured on a Likert scale.

**Table 7.4: Distribution of pupils' perceptions of the skills learned in school**

Skills Learned in School	RESIDENTIAL (N=770) % and (raw data)					NORMAL (N=338) % and (raw data)				
	A	MT	St	Sm	N	A	MT	St	Sm	N
a) Writing	46.7 (361)	38.7 (290)	12.9 (99)	1.6 (12)	-	48.5 (164)	39.1 (132)	11.2 (38)	1.2 (4)	-
b) Reading	48.1 (370)	42.1 (324)	9.4 (72)	.5 (4)	-	46.4 (157)	45.3 (153)	8.0 (27)	.3 (1)	-
c) Aesthetic	11.0 (85)	31.2 (240)	40.3 (310)	17.5 (135)	-	12.1 (41)	35.2 (119)	39.1 (132)	13.6 (46)	-
d) Games	12.1 (93)	31.9 (246)	35.3 (272)	20.6 (159)	-	11.2 (38)	32.5 (110)	37.3 (126)	19.0 (64)	-
e) Learning	53.8 (414)	26.8 (206)	15.1 (116)	4.4 (34)	-	55.3 (187)	29.3 (99)	12.4 (42)	3.0 (4)	-
f) Scientific Reasoning	45.1 (347)	36.3 (279)	13.7 (105)	5.0 (38)	-	51.5 (173)	31.8 (107)	11.3 (38)	5.4 (18)	-
g) Life Skills	16.4 (126)	45.1 (347)	35.3 (272)	3.2 (25)	-	16.3 (55)	49.1 (166)	32.2 (109)	2.4 (8)	-
h) Leadership	13.5 (104)	43.0 (331)	35.3 (272)	8.2 (63)	-	15.4 (52)	47.0 (159)	32.2 (109)	5.3 (18)	-
i) Friendship	32.2 (248)	49.1 (378)	17.1 (132)	1.5 (12)	-	41.1 (139)	47.3 (160)	10.4 (35)	1.2 (4)	-
j) Self-Discipline	49.6 (382)	27.4 (211)	18.8 (145)	4.2 (32)	-	54.1 (183)	26.6 (90)	15.7 (53)	3.6 (12)	-

Key: A = Always; MT = Most of the Time; St = Sometimes; Sm = Seldom; N = Never

The majority of pupils in RSS (53.8 percent) and pupils in NSS (55.3 percent) perceived that *learning* is always (A) the most important skill they have learned in school. The results show that pupils in RSS and NSS agree that learning is an important aspect of schooling. The results parallel with the aims and objectives of knowledge of eastern cultures. In eastern cultures, knowledge is considered the highest merit which distinguishes humankind civilization. In a *Hadith*<sup>2</sup>, Islam emphasises the pursuit of knowledge to the end of one's lifespan. Learning skills are skills such as memorization, inquisition and dissemination of knowledge. Pupils in both school systems believed that they have learned to learning better in schools. Other important skills that are always associated with learning are writing, reading, scientific reasoning and self discipline.

However, pupils in RSS and NSS have slightly different perceptions of the skills they have learned in schools. The results show that pupils in RSS perceive *self-discipline* (49.6 percent), *reading* (48.1 percent), *writing* (46.7 percent), and *scientific reasoning* (45.1 percent) to be the skills which they have always (A) learned most in school. Pupils in NSS also perceive *self-discipline* (54.1 percent), *scientific reasoning* (51.5 percent), *writing* (48.5 percent) and *reading* (46.4 percent) to be the skills which they have always (A) learned most in school. The researcher assumes that these differences in pupils perceptions in both schools were the reflection of their priority and aspirations of the school system.

On the other hand, a small number of pupils in RSS perceived that *aesthetic* (11.0 percent) and *leadership* (13.5 percent) were the skills least taught in schools. Pupils in NSS also perceived that *aesthetic* (12.1 percent) and *leadership* (15.4 percent) were the skills least taught in schools. The main findings of the results show that more leadership training and programmes should be made available for pupils, in both schools. Leadership training, such as group tasks, communication, and problem solving, should

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HADITH is the compilation of the saying of Prophet Muhammad by Moslem scholars. Among them was Al-Bukhari. In Malay culture, the hadith has been part of the teaching to inculcate values, especially for children.

be part of the curriculum, especially in the RSS. Leadership should be nurtured systematically and from a younger age. Even though leadership has been the objective in all schools in this research, it has been the least skill offered by the schools (*see 7.5.3 and Appendix 2*). The researcher assumes that schools are more interested in ensuring their academic and sports performances than in developing leadership among their pupils. In addition, there is also least emphasis on leadership training by educationist in Malaysia. Leadership was never included in the '*performance table*' in the measurement of school effectiveness by the Ministry of Education.

Overall, the results show little variation between the perceptions of ethnic Malay pupils in RSS and NSS. The results reflect the importance of education policy for ethnic Malays' pupils in both schools. The education system in Malaysia has gradually '*opened-up*' and is becoming '*pupil's-centred*' in its approach. This openness has allowed pupils to participate actively in the classrooms. This is vital for future generations of progressive and creative Malaysians.

### **7.3.5 Pupils' Ambitions**

Pupils' ambitions are the focus of subquestion RQ A as follows:

*A 5: What are the ambitions of ethnic Malay pupils?*

Table 7.5 shows pupils' ambitions according to types of school. Pupils were asked to choose their future profession, based on their interest. The question was posed in an open-ended manner. The results show pupils' ambitions to be medical doctor, accountant, lecturer, architect, engineer, teacher, administrator, politician and entrepreneur.

**Table 7.5: Distribution of Pupils' Ambitions**

Professional Ambition	Residential (N=770) % and (raw data)	Normal (N=338) % and (raw data)
a) Medical Doctor	24.5 (189)	2.4 (8)
b) Accountant	9.6 (74)	12.1 (41)
c) Lecturer	4.2 (32)	13.3 (45)
d) Architect	7.1 (55)	5.0 (17)
e) Engineer	34.7 (267)	10.1 (34)
f) Teacher	1.4 (11)	18.3 (62)
g) Administrator	2.9 (22)	11.5 (39)
h) Politician	5.9 (35)	8.9 (30)
i) Entrepreneur	8.3 (64)	18.3 (62)

A large majority of pupils in RSS (34.7 percent) chose to become *engineers* and a large number of pupils in NSS (18.3 percent) preferred to become *teachers* or *entrepreneurs*. The results show that pupils' ambitions in RSS were clustered in the technical and scientific professions while pupils' ambitions in NSS were located in teaching and white collar jobs. The main findings of the results indicate the inherent specialization of RSS in the Malaysian education system. All RSS specialize in science and technology while most of the NSS provide opportunities in both science and technology and the social science.

A small minority of pupils in RSS chose *teaching* (1.4 percent), *administrator* (2.9 percent), *lecturer* (4.2 percent), *politician* (5.9 percent), *architect* (7.1 percent) and *entrepreneur* (8.3 percent) as their future career. A small minority of pupils in NSS chose *medical doctor* (2.4 percent), *architect* (5.0 percent) and *politician* (8.9 percent) as their preferred future professions. The results show an interesting distribution of professions between RSS and NSS. The main findings of the results show that more choices are available for pupils in NSS as compared to pupils in RSS. This was due to the fact that

pupils from NSS were specialized in both science and technology and social science. Thus it was not unusual to find the balance of distribution of interest in professions which require both science and technology and social science qualifications.

Whereas pupils in RSS tend to be clustered in the fields of *engineering* (34.7 percent) and *medical professions* (24.5 percent). Although these two professions are in the high wage bracket in Malaysia, the results indicate that pupils in RSS are not prepared to venture into other areas for their future careers. The researcher assumes that pupils in RSS would prefer to be in these professions due to its high wage bracket occupations and their science and technology specialization in schools. This was also due to the need and objective of the government to produce more engineers, scientists and technocrats among the future ethnic Malay graduates of the RSS.

Overall, the results show that two important factors contributed to the ambitions of pupils in RSS and NSS. The results indicate that good feelings and levels of confidence towards technical and science professions were high among RSS pupils. Pupils in NSS also demonstrated a high level of good feelings and levels of confidence towards various professions, especially in teaching and those categorized as white collars jobs.

The results of this section show very little variation between the perceptions of ethnic Malay pupils in RSS and NSS towards education, as stated in RQ A. The researcher would like to emphasise that the study did not ask pupils to make comparisons between the two types of school. Pupils in RSS and NSS were simply asked to answer RQ A within their own perceptions and aspirations for education. Pupils in RSS and NSS may have different perceptions if asked to compare the perceptions of pupils towards education in the two types of school. The main outcome of this section was the attitudes and perceptions which have been encouraged among ethnic Malay pupils towards education in Malaysia. The results show good indications that education is perceived to develop the positive perception and attitudes for the betterment of Malays.

## **7.4 The Selection of Pupils Into Residential Secondary Schools**

The selection of ethnic Malay pupils into Residential Secondary Schools is the focus of research question RQ B, as follows:

### **RQ B: How Are Ethnic Malay Pupils Selected Into Residential Secondary Schools?**

In this question the selection of pupils into Residential Secondary Schools is examined on the basis of socio-economic status (*SES*), examination results, and demographic areas. All the subquestions of RQ B will be posed in a hypothetical manner. The Examination results were also divided into two categories; (1) the results of Lower Secondary Examination (*Peperiksaan Menengah Rendah*); and (2) Primary School Evaluation Test (*Ujian Peperiksaan Sekolah Rendah*). These two examinations are the merited criteria for selection into RSS. The purpose of this question (RQ B) and its subquestions, is to examine the differences in the pupils' backgrounds of pupils attending RSS and NSS. The results of RQ B illustrate the various criteria of selection into RSS.

#### **7.4.1 Selection of Pupils Into RSS Based On Socio-Economics Status (SES)**

The selection of pupils into Residential Secondary Schools is the basis subquestion B1 that will be posed as a hypothesis as follows:

***HB1: The majority of pupils with high SES (income) are selected into Residential Secondary Schools rather than into normal secondary schools.***

##### **7.4.1.1 Pupils With High SES (*Income*) Are Selected To RSS Rather Than NSS**

The hypothetical question in this section assumes that more pupils with a high SES (*income*) are selected into Residential Secondary Schools than normal secondary schools, as stated in HB1. Table 7.6 shows the relationship between SES (*income*) and types of school.

**Table 7.6: Relationship Between SES (Income) and Type of School**

Type of School	High SES % and (raw data)	Low SES % and (raw data)	$\chi^2$ -value
Residential	59.6 (472)	40.4 (298)	47.774
Normal	18.7 (69)	81.3 (269)	

The results of this question indicate that the majority of pupils in RSS (59.6 percent) and a small percentage of pupils in NSS (18.7 percent), *have a high SES (income)*. In comparison, a minority of pupils in RSS (40.4 percent) and more than two third of pupils in NSS (81.3 percent) have a low SES (income). The relationship is statistically significant:  $\chi^2$  (N = 1108, df = 1) = 47.77, p = .001. The hypothetical question proved to be true, thus the null hypothesis was rejected.

The main outcome of the results is to show that the selection criteria of RSS, which is based on the selection of low SES pupils, were not fully implemented in the system. The results show that more high SES pupils were selected to the schools. This is unfortunate as the system was established to give ethnic Malay pupils from poor and rural families better opportunities in their struggle for leadership. The policy was clearly stated in government programmes for poor and rural ethnic Malay pupils as follows:

*'...very determined efforts are being made at the secondary school level to give the ethnic Malays especially those from the rural areas, a chance of very best education possible. The government has built special residential schools...which will be devoted to science and technology. This group of schools is combined with ...others...which will have already been educating ethnic Malay elites for the future positions of importance, to form a specially favoured group of residential secondary schools for the ethnic Malay pupils.'*<sup>3</sup>

## 7.4.2 Selection of Pupils Into RSS Based on Examination Results

The selection of pupils into Residential Secondary Schools is the basis of subquestion B2 that will be posed in two hypotheses as follows:

**HB2:** *The majority of high achievers (PMR) are selected into Residential Secondary Schools rather than normal secondary schools.*

**HB3:** *The majority of high achievers (UPSR) are selected into Residential Secondary Schools rather than normal secondary schools.*

### 7.4.2.1 Pupils Who Are High Achievers (PMR) Are Selected Into RSS Rather Than NSS

The hypothetical statement in this part assumes that the majority of high achievers (PMR) are selected into Residential Secondary Schools rather than normal secondary schools, as stated in HB2. Table 6.7 shows the relationship between pupils' achievement in PMR and type of school.

**Table 7.7: Relationship Between PMR Score and Type of School**

Types of School	High Score % and (raw data)	Low Score % and (raw data)	$\chi^2$ -value
Residential	95.2 (733)	4.8 (37)	676.009
Normal	16.0 (46)	84.0 (292)	

The results show that the majority of pupils in RSS (95.2 percent) and a very small percentage of pupils in NSS (16.0 percent), *were high achievers in PMR*. In comparison, a small minority of pupils in RSS (4.8 percent), and more than two third of pupils in NSS (95.2 percent) were low achievers in PMR. The relationship is statistically significant:  $\chi^2$  (N = 1108, df = 1) = 676.0,  $p = .001$ . The hypothetical question was proved to be true, thus the null hypothesis was rejected.



#### 7.4.2.2 Pupils Who Are High Achievers (UPSR) Are Selected Into RSS

##### Rather Than NSS

The hypothetical question in this part assumes that the majority of pupils who are high achievers (UPSR) are selected to Residential Secondary Schools rather than normal secondary schools as stated in HB3. Table 7.8 shows the relationship between pupils' achievements in UPSR and type of school.

**Table 7.8: Relationship Between UPSR Score and Type of School**

Type of School	High Score % and (raw data)	Low Score % and (raw data)	$\chi^2$ -value
Residential	91.4 (698)	8.6 (72)	187.013
Normal	45.3 (154)	54.7 (184)	

The results show that the majority of pupils in RSS (91.4 percent), and a minority of pupils in NSS (45.3 percent), *were high achievers in UPSR*. In comparison, a small minority of pupils in RSS (8.6 percent), and a majority of pupils in NSS (54.7 percent), were low achievers in UPSR. The relationship is statistically significant:  $\chi^2$  ( $N = 1108$ ,  $df = 1$ ) = 187.01,  $p = .001$ . The hypothetical question proved to be true, thus the null hypothesis was rejected.

The selection process of ethnic Malay pupils into RSS is discussed in detail below. The information on this matter was gathered through the interview sessions with the Head of the Residential Secondary Schools Unit at the Ministry of Education and all the head teachers at the RSS in the study.

*The pupils in RSS are selected through two phases. The first phase is for pupils who are high achievers in UPSR (Primary School Evaluation Tests). This is a national test which is conducted at the end of a school year, for Standard Six pupils (12 year-old children). The test covers four major subject areas, i.e, Malay Language, English, Mathematics, and Religious/Moral Studies. The result of this test will be the prime requirement for pupils to get into a RSS. But, priority will be given to the poor and rural pupils. The first intake to RSS was never advertised for the public, and pupils were not encouraged to apply. The selection will be done solely by the RSS Unit at the Ministry of Education. Every year, there are only four thousand places and accommodations for pupils in the RSS. In addition, 10% of the available places are allocated to the other ethnic groups in the country. In 1995, there were 21,000 pupils with 4As, and only 4,000 places were available for the 1996 school sessions, thus the RSS Unit had to make a good selection of the pupils. After the UPSR is announced, every State's Department of Education will send the list of selected pupils (4 As) to the RSS Unit for the selection process. The list will be ranked by the RSS Unit according to the real tests scores that are retrieved from the Examination Unit at the Ministry of Education. The selection process will be carried out confidentially by the RSS Unit, and the pupils will get their offers to the RSS at the beginning of the new school term.*

*In the second phase of the selection into a RSS, pupils are selected from the high achievers in PMR (Lower Secondary Examination). PMR is a national examination for pupils at the end of Form Three (15 year-old children). This examination covers eight major subjects, i.e, Malay Language, English, Mathematics, Science, Life-Skills, Religious/Moral Studies, Geography and History. This examination is a 'sorting process' in the school system for all pupils before they are allowed to continue their Form Four. At this stage, the places available in the RSS are limited. The RSS Unit will only offer a place if vacated by a pupil who failed to achieve the minimum standard set by RSS. At the moment, the minimum standard is 4As (inclusive of As in Mathematics and Science) and 4Bs. The offer will not be advertised, but the RSS Unit will only consider high achieving pupils in PMR (8As or 6As 2Bs), who are recommended by their Head teachers. The offers will be sent to successful candidates at the beginning of the new school term. In 1996, there were 8,000 pupils with 8As, and the places that were available were only 2,500, thus another good selection had to be made by the RSS Unit. The selected pupils are distributed to RSS based on their academic achievement, gender, SES background and demographic area. They will be sent to all-boys, all-girls, religious or project RSS. In most cases, the pupils do not reject the offer from RSS Unit. These selected pupils will be in the system from as young as 12 year-old and 15 year-old, to 18 year-old. They will be allowed to be with their families only at mid-term school break, end of the year school break and public holidays.*

#### **7.4.3 Selection of Pupils Into RSS Based on Demographic Area**

The selection of pupils into Residential Secondary Schools is the focus of subquestion B3 that will be posed as a hypothesis as follows:

***HB4: The majority of pupils from urban areas are selected into Residential Secondary Schools rather than normal secondary schools.***

##### **7.4.3.1 Pupils from Urban Areas Are Selected To RSS Rather Than NSS**

The hypothetical question in this part assumes that the majority of pupils from urban areas are selected to Residential Secondary Schools rather than normal secondary schools as stated in HB4. Table 7.9 shows the relationship between pupils' demographic areas and type of school.

**Table 7.9: Relationship Between Pupil's Demographic Area and Type of School**

Types of School	Urban % and (raw data)	Rural % and (raw data)	$\chi^2$ -value
Residential	56.2 (433)	43.8 (337)	8.496
Normal	46.7 (158)	53.3 (180)	

The results show that the majority of pupils in RSS (56.2 percent) and a minority of pupils in NSS (46.7 percent) *come from urban areas*. In comparison, a minority of pupils in RSS (43.8 percent) and the majority of pupils in NSS (53.3 percent) are from rural areas. The relationship is statistically significant:  $\chi^2$  (N = 1108, df = 1) = 8.50, p = .004. The hypothetical question was proved to be true, thus the null hypothesis was rejected.

The results show that pupils from urban areas have a better opportunity of obtaining a place in a RSS as compared to pupils from rural areas. The results show that the aims and objectives of the RSS are not fully implemented by the policy makers. Thus, serious studies and planning should be undertaken to overcome these contradictory circumstances.

The results of this section illustrate the criteria used in selecting pupils into RSS, and thus answer RQ B posed earlier in this section. The results indicate that there is a relationship between the selection of pupils into RSS and SES, examination results and demographic area, which was proved to be true in the hypotheses provided in the study. The main outcomes show that the majority of pupils from high SES groups, high academic achievements and from urban areas have a better chance of being selected into RSS than pupils from low SES groups, of low achievements and from rural areas.

Many researchers have credited the demographic areas and SES as the factors which most effect pupils' achievement. Haron<sup>4</sup> asserts that rural or urban residence appears to have

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HARON, I., 1983.

a consistently significant relationship with a pupil's performance in all school subjects. Urban Malay pupils are more successful than rural Malay pupils in achievement tests. Salleh<sup>5</sup> however looks at the phenomenon from a different and broader perspective. He finds that poverty is the major cause for pupils' low educational achievement, which in turn perpetuates poverty among ethnic Malays. This is a cyclical phenomenon which is always associated with ethnic Malays' struggle to compete with the non-Malays in Malaysia. In another study, Tengku<sup>6</sup> finds that background factors can predict the academic achievement of pupils. The factors that are associated with high achievement amongst ethnic Malay pupils are a family's high SES, the family's good academic records, the pupil's high ambition, and a pupil's location in urban areas as opposed to rural.

## **7.5 Operational Aspects of Residential Secondary Schools (RSS)**

The operational aspect of Residential Secondary Schools is the focus of research question RQ C, as follows:

### **RQ C: How Do The Residential Secondary Schools Operate?**

In this question the operational aspects of Residential Secondary Schools are examined, in terms of organization, financial management, and objectives.

#### **7.5.1 Residential Secondary Schools' Organization Structure**

##### *C1: What Organizational Structure Of Residential Secondary Schools?*

Residential Secondary Schools are administered directly by the Residential Secondary Schools Unit at the Ministry of Education, Malaysia. The RSS Unit is an independent body under the Ministry. The Unit is administered and financed directly by the Ministry of Education, and it is not under any jurisdiction of the State Education Department

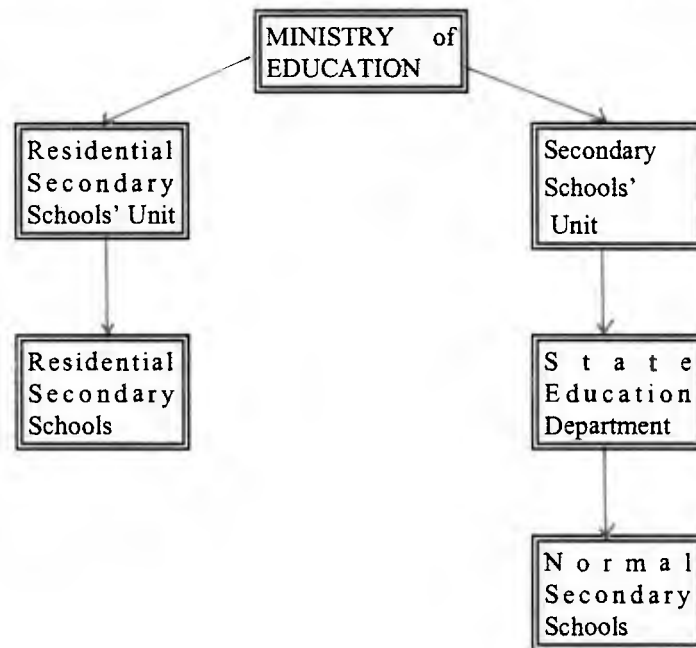
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<sup>5</sup> SALLEH, A., H., 1990.

<sup>6</sup> TENGKU, A., 1989.

(SED). However, there is cooperation between the RSS and SED at some levels, for example in examination, administration and policy-making. SED, which administers normal secondary schools has to refer to the Schools Unit at the Ministry of Education for school policies and administration. This bureaucratic process for normal secondary schools make them more complicated than the Residential Secondary Schools. Flow Chart 7.1 shows the organizational structure of RSS and NSS at the Ministry of Education, Malaysia

**Flow Chart 7.1: The Organizational Structure of RSS and NSS at Ministry of Education, Malaysia**



The RSS can be divided into five categories, as follows:

- 1) All Boys Schools (two schools),
- 2) All Girls Schools (two schools),
- 3) Co-Educational Schools (twenty eight schools),
- 4) Religious Schools (three schools), and
- 5) Special Project Schools (four schools).

Chronologically, all these schools can be divided as follows:

- 1) Pre-1970 - there were nine RSS which were well known as the 'elite RSS', and
- 2) Post-1970 - there are thirty RSS which are referred to as 'Science Schools'.

Fundamentally, the RSS are designed for science stream pupils (90 percent), but because of the demand, there is also a social science stream (10 percent) in some of the schools. In 1995, the RSS Unit has established 28 centres of excellence for the science stream, and five centres of excellence for the social science stream. In 1996, there was a total of thirty nine schools in the RSS. In 1990, there were approximately 27,750 pupils in the RSS. In the special project schools, RSS has allocated a few hundred places for pupils of 'core poor' families with an income of less than RM350 per month. In the 1995/96 school session, 495 pupils out of 4000 were from this group. This '*core poor*' group is 100 per cent supported by the RSS Unit; i.e, from funds for school uniforms to almost any other expense incurred during the pupils stay in the RSS.

RSS head teachers tend to be male, in their early forties, with a formal background in teaching and administration. For example, all the head teachers in the study had a second degree (*MA/MSc. in Education*), especially in education administration. They were elected to the post because of their personal and charismatic qualities. Sometimes, the head teachers were former pupils of the schools, for example, in the case of Malay College Kuala Kangsar and Tunku Khursiah College Seremban. All the head teachers in the study were former pupils of a RSS. All head teachers in the RSS were ethnic Malays.

RSS teachers were appointed to the schools by the RSS Unit. The majority of the teachers were male, ethnic Malays, and former pupils of RSS. Most of the teachers graduated from abroad, especially the United States of America and the United Kingdom. Language teachers tend to hold an advanced degree, especially in English. Some of the language teachers, especially those teaching English and Japanese, come from the United States of America, the United Kingdom, Australia and Japan. Most of the teachers in RSS have teaching experience of more than ten years, and many of them have attended the in-service teacher's training to upgrade their teaching methodology.

The programmes in RSS are exclusively academic, and specialized in the curriculum. Although RSS follow the same Integrated Curriculum for Secondary School (*KBSM*) as

the NSS, emphasis is given to the science and technology subjects, which is different to the comprehensive approach of NSS. On average RSS pupils spend more time on academic programmes, homework and academic exercises. For example, pupils are expected to attend preparation classes and tuition, especially for mathematics and science subjects. Thus, undoubtedly high academic performance is achieved in RSS every year.

The usual regimented programme of RSS, as follows:

<i><b>Time</b></i>	<i><b>Programme</b></i>
<i><b>0600-0730</b></i>	<i><b>Dawn Prayer, Breakfast and Ready to School</b></i>
<i><b>0730-1030</b></i>	<i><b>Classes</b></i>
<i><b>1030-1100</b></i>	<i><b>Recess</b></i>
<i><b>1100-1400</b></i>	<i><b>Classes</b></i>
<i><b>1400-1530</b></i>	<i><b>Lunch and Afternoon Prayer</b></i>
<i><b>1530-1700</b></i>	<i><b>Tuition</b></i>
<i><b>1700-1900</b></i>	<i><b>Tea, Late Afternoon Prayer and Games/Sports</b></i>
<i><b>1900-2000</b></i>	<i><b>Dusk Prayer and Dinner</b></i>
<i><b>2000-2245</b></i>	<i><b>Preparatory Classes and Late Evening Prayer</b></i>
<i><b>2245-0600</b></i>	<i><b>Lights off</b></i>

The school climate of RSS is very disciplined and ordered. RSS are expected to maintain high academic achievements and morals. This is discussed in detail in the objectives of RSS later in this chapter. One reason for the positive school climate is the teacher to pupil ratio per class. The average pupil to teacher ratio is 1:20 in RSS.

## **7.5.2 Financial Aspect of Residential Secondary Schools**

### *C2: How Is The RSSS Financed?*

The RSS Unit is funded directly by the Ministry of Education, Malaysia. In 1996<sup>7</sup>, RM122 million (£31.25 million) was made available for the RSS Unit. In 1997, the government allocated RM121 million (£31 million) for the RSS Unit. The Unit allocated the budget to cover the expenditure of the schools, primarily food and lodging for the pupils. Some funding comes from individual and corporate bodies in Malaysia, particularly from those who are active RSS former pupils.

## **7.5.3 Objectives of Residential Secondary Schools**

### *C3: What are the Objectives of the RSS?*

Ten objectives were stated in the RSSS prospectus<sup>8</sup>. The objectives are as follows:

- (1) To provide opportunities for potential pupils, especially from rural areas, for better education that is complete and advanced in its facilities, with a conducive learning environment.
- (2) To increase the number of sons of the soil (ethnic Malay) pupils, for quality education as preparation for higher learning.
- (3) To produce pupils who will excel in leadership.
- (4) To produce citizens who are responsible, knowledgeable, faithful, and practical, and who will reflect the values of Malaysian society.
- (5) To produce pupils of excellence in terms of personality.
- (6) To produce pupils who uphold the objectives of the excellence of the RSS.
- (7) To produce pupils who are caring towards society.
- (8) To produce pupils who are patriotic.
- (9) To produce pupils who can manage their work with efficiency, precision, wisdom, and speed.

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<sup>7</sup> FEDERAL BUDGET, 1997., p.219.

<sup>8</sup> MINISTRY of EDUCATION, 1996., p.7.



- (10) To manage a secondary schools programme which is science oriented for the success of Vision 2020.

In addition to these general objectives, there are four specific objectives upheld by the RSS. The specific objectives are: (1) to excel in education, (2) to excel in terms of personality, (3) to excel in leadership, and (4) to excel in patriotism. These objectives will be highlighted in the following discussion. (Please refer to Appendix 2 for specific objectives for selected schools in this research).

### ***(1) To excel in education***

The RSS follows the Integrated Curriculum for Secondary School, which is similar to that of the NSS. Under this curriculum, pupils in Form Four (F4) and Form Five (F5) of the science stream are required to take six core subjects (*Bahasa Melayu, English, Mathematic, Islamic Studies/Moral Studies, History, and Physical Education/Health Education*). In addition, pupils are required to take three compulsory electives (*Biology/Chemistry, Physics and Additional Mathematics*), and one compulsory additional subject (*English 119*). Pupils in the F4 and F5 social science stream are required to take six core subjects, as mentioned earlier, three compulsory electives (*Additional Mathematics, Accountancy Principles and Geography/Islamic Jurisprudence*), and one compulsory additional subject (*English 119*). In addition to these subjects, pupils in RSS are required to take one of the foreign languages on offer in the system (*Arabic, French, German, Japanese and Mandarin*). The subjects offered are based on the assumption that pupils will choose '*the selected fields*' for their future profession. The Head of the RSS Unit asserts that:

***'...The advantages of RSS for ethnic Malays are many....one vital aspect is that the RSS is the government's human resources generator for its current and future needs. It is for the betterment of ethnic Malays, especially in competing with other ethnic groups...we can create professional and technical workers as required by the government...'***

In 1996, the RSS selected 15 schools to become the centres of excellence for engineering. These schools, which were previously science stream, have been changed into technical stream. These schools have introduced technical subjects into the curriculum, such as

mechanical and electrical engineering subjects and technical design subjects. The changes promise the supply of 33,000 engineers and technical workers for the government and private sectors by the year 2020. Furthermore, RSS are also concentrating in the fields where ethnic Malays are the minority of the workforce. These areas are medicine, information technology, sciences, law, accountancy, business and entrepreneurship and higher education. The RSS Unit also has projected pupils achievements in Malaysia Certificate of Education (*Sijil Pelajaran Malaysia*) for F4 and F5 from 1995 to 2000. This is shown in the table<sup>9</sup> below:

**Table 7.10: Projection of Pupils Achievements in SPM 1995-2000**

Pupils' Achievements	Year (Percentage)					
	1995	1996	1997	1998	1999	2000
8A/9A/10A	10%	15%	20%	25%	30%	35%
6A	50%	60%	70%	80%	90%	100%
Grade 1	100%					

The RSS are managed and administered by highly qualified Head teachers and Deputy Head teachers. The selection of these people is carried out by the RSS Unit at the Ministry of Education. The criteria for selection are not made known to the teachers but many Head teachers and Deputy Head teachers believe that priority are given to those who have second degree (*MA/MSc in Education*), wider experience (*Professional Diploma in Management/Education Administration*), dedicated and in some cases to the old pupils of the RSS.

In addition, the RSS also has selected teachers (*BA/ BSc. or MA/MSc*) who have good performance during their teaching career for its schools. In some cases these teachers play a major role in the national examination syndicate. Table 7.11 shows teachers in RSS and NSS who participated in the syndicate for SPM in 1995.

<sup>9</sup>

MINISTRY of EDUCATION, 1996., p.15.

**Table 7.11: Teachers' Roles in SPM and Type Of School**

Teacher's Role in National Examination Syndicate	RSS N=162 (raw data)	NSS N=114 (raw data)
Examiners	60	21
SPM's Questions Designers	6	-

Furthermore, there are more teachers with teaching experience in the RSS compared to NSS. The table below shows teachers of RSS and NSS and their teaching experience in examination classes (*F4 and F5*) in 1995:

**Table 7.12: Teachers' Teaching Experience in Examination  
Classes (F4 and F5) and Type of School**

Teaching Experience in F4 and F5 (years)	RSS N=162 (raw data)	NSS N=141 (raw data)
1-5 years	44	40
6-10 years	60	38
11-15 years	41	20
16 and more years	17	6

RSS are provided with qualified counsellors, computer tutors, and educational technology teachers. The facilities in RSS are the better when compared to NSS. With all the facilities and the selection of Head teachers, deputy Head teachers and teachers the hope is that the RSS will achieve their objectives.

### ***(2) To excel in personality***

In 1995, The RSS Unit reviewed its programmes on developing pupils. The major changes were made in the religious aspects of the programmes. RSS have to produce a complete programme for their pupils after thorough reviews of the programmes were done. Some of the important objectives in the religious context are: (1) to develop pupils who are '*God-fearing*' and '*Believers*', (2) to develop pupils who hold '*religious ethics*',

(3) to develop pupils who hold '*work-ethics*', and (4) to develop pupils who are '*thankful to God*'.

These major objectives are seen to be vital aspects of the ethnic Malay pupils' personality in the future. The RSS Unit believes that by providing the best spiritual experience in the system, pupils in its schools will become better leaders in the future. The programmes will be carried out by schools in the system throughout the school. Some of the programmes designed for these purposes are: (1) weekend Religious Camp, (2) Quranic Study Group, (3) Religious Forum, and (4) participation in National Religious Programmes. The values that are to be inculcated during these programmes are dedication, discipline, being responsible, productive, honesty, and caring.

### ***(3) To excel in leadership***

RSS also has taken major steps in developing future leaders of the country. There are special programmes set up by the RSS Unit for its pupils. In 1995, the Unit indicated two main objectives for achieving excellence in leadership among its pupils. These objectives are: (1) to develop '*Self-Realization*', and (2) to develop communication and interaction skills at national and international levels. '*Self-Realization*' is the objective for developing pupils '*self-confidence*' and '*self-esteem*' and to emphasis the achievements of ethnic Malay heroic moments both past and present. In 1995, the unit planned several programmes for its pupils. There are special leadership training programmes for pupils such as '*training of trainers*'. This programme is a '*peer group*' project among pupils in RSS. Senior pupils are trained to become active pupil leaders in the system.

There is also an exchange-pupils program among pupils of RSS and selected schools around the world especially in Japan, Germany, Belgium, Australia, New Zealand, United States of America and countries in South East Asia Region. The selected pupils for this programme will have the opportunity to experience the many different cultures and educational system in those countries. Some of these programmes are sponsored by international cultural centres, foreign embassies, multi-national firms and non-governmental organizations. It is hoped that through these leadership programmes pupils

are becoming more aware of their potential.

#### ***(4) To excel in patriotism***

Pupils in RSS are also expected to become patriotic, to love their motherland. There are important objectives set up by the Unit in order to develop this attitude towards the country. The objectives are: (1) to inculcate the spirit of '*belongingness*' and unity, (2) to be thankful and proud of the nation, (3) ever ready to sacrifice and work for the nation, and (4) to fathomize historical events and national development. These objectives are carried out by the Unit and also a government body. Full details were not made available by the authority.

### **7.6 Summary**

This chapter discussed the results of three major research questions in the study. The results show that there was not much variation in the perceptions of pupils in RSS and NSS toward education. The main implication of the results indicate that education was perceived to be an important element of the pupils to develop personal skills for a better future. In addition, the results also indicated that the majority of pupils who were selected into RSS came from high SES family, good academic achievements, and urban areas. The implication of the results show that a serious look at the selection process should reflect the aims of the early establishment of RSS for poor and rural ethnic Malays' pupils. Finally, the results show that the aims and objectives of RSS were properly planned and laid out by the RSS Unit for its achievements and future development. The main implication of this section shows that RSS as a special education for selected few in the Malay society will remain an important institution for development of future elites and particularly Malay leadership.

The next chapter (Chapter 8) will discuss the results of the perceptions of pupils in RSS and NSS towards leadership in general.

## CHAPTER 8

### LEADERSHIP: PUPILS' PERCEPTIONS IN TWO TYPES OF SCHOOL

#### **8.1**    **Introduction**

This chapter discusses the results related to the major research question RQ D, as follows:

**RQ D: What are the Perceptions of Ethnic Malay Pupils Towards Leadership?**

This question was answered through a questionnaire and small group discussion by pupils at Residential Secondary Schools (RSS) and Normal Secondary Schools (NSS). In addition, this question was also answered through interviews with the Head of the Residential Secondary Schools Unit at the Ministry of Education, and Head teachers of Residential and Normal Secondary Schools.

#### **8.2**    **Data Analysis and Results**

The data collected in this section are divided into two parts. Firstly, the questionnaire was measured on a Likert scale of Always (A), Most of the Time (MT), Sometimes (St), Seldom (Sm), and Never (N). The data were analysed using the Statistical Package for Social Science (SPSS). The results of the data are presented using frequency tables and chi-square analyses. Secondly, the information gathered from the small group discussions and interviews was measured by qualitative analysis. In some cases frequency tables were used for the qualitative analysis as well.

### **8.3 Ethnic Malay Pupils and Leadership**

The perceptions of ethnic Malay pupils towards leadership answered research question RQ D as follows:

#### **RQ D: What are the Perceptions of Ethnic Malay Pupils Towards Leadership?**

In this question, pupils' perceptions of leadership were divided into two parts. Firstly, this section discusses pupils' perceptions of the definition of leadership, the skills of a leader, factors affecting leadership, the characteristics of a leader, a model of a leader, and the effects of leadership on pupils. Secondly, the results illustrate the relationship between selected demographic variables and leadership statements. The results of this open-ended question are categorized and percentile measurements were allotted to each category. The purpose of RQ D is to examine pupils' perceptions towards leadership in the two different school systems. The results can be interpreted as indicators of the perceptions of pupils towards the future trends of Malay leadership. In addition, the results also show similarities and differences in the perceptions of ethnic Malay pupils' towards leadership in the two types of school system.

#### **8.3.1 Pupils' Perceptions of the Definition of Leadership**

Pupils' perceptions of the definition of leadership form the basis of subquestion RQ D as follows: *D1: What is leadership?*

Table 8.1 shows the five different definitions of leadership provided by pupils to be ability, responsibility, task, skill, and legacy. In a study of leadership of African-American student leaders, leadership is define in terms of: (1) goals of leadership; (2) charismatic leadership; (3) style of leadership; (4) dynamics of diplomacy, creativity, and communication; and (5) leader's behaviour<sup>1</sup>. These definitions either in this research or others as mentioned earlier were based on the theory of leadership grounded in the data.

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<sup>1</sup> KUSTAA, F., F., 1993.

Leadership is more likely to be defined as the characteristics of the individual rather than his or her position. Gibb<sup>2</sup> distinguishes leadership as the characteristic of an individual leader and headship as a characteristic of position and office of an individual.

In this research, the results show that pupils' perceptions towards leadership tend to cluster in the behavioural paradigm<sup>3</sup> of the leadership concept. Pupils define leadership in terms of acts or behaviour of a leader. Fiedler<sup>4</sup> proposes behavioural leadership as particular acts in which a leader engages in the course of directing or coordinating the work of his/her group members. This may involve steps such acts as structuring the work relations, praising or criticizing group members and showing consideration for their welfare and feelings. This characterization of the behavioural aspects of a leader particularly in this research brings it closer to the transformational and charismatic definition of a leader. Conger and Kanungo<sup>5</sup> listed behaviour of transformational and charismatic leader as being radical, unconventional, risk taking, entrepreneurial and exemplary. Nevertheless, two essential elements of a transformational and charismatic leader are: (1) the pattern of abilities, interest, responsibility and personal traits; (2) the strong desire by followers to identify with the leader. For example, pupils in RSS and NSS tend to define leadership in terms of the behavioural aspects such as responsibility and ability of a leader.

In addition, pupils in RSS and NSS also tend to define leadership in terms of skills and task of a leader such as social and personal skills, technical skills, administrative skills, intellectual skills, task motivation and leadership effectiveness. These characteristics of a leader are interrelated to leader-followers relationship. The leader-followers relationship is best describe in terms of an interaction linkage of mutual influences. This interaction continues because followers find the social aspects such as skills and task motivation are

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<sup>2</sup> GIBB, C., A., 1969. p., 226.

<sup>3</sup> CARTER, L.F., 1953., HEMPHILL, J., K., 1949., SHARTLE, C., L., 1956.

<sup>4</sup> FIEDLER, F., E., 1967. p., 33-44.

<sup>5</sup> CONGER, J., A., & KANUNGO, R., N., 1987. p., 637-38.



mutually rewarding for leaders and followers. Jacobs<sup>6</sup> asserts that followers provide a leader with status and esteem in exchange for a leader's contributions to the attainment of the followers' goals. For example, authority relationships in formal organizations such as government and schools define a leader's role and expectations that enable followers to perform their skills and tasks successfully. These behaviours of the followers may include the cohesiveness of the group, coordination, task motivation, task performance, and high quality of output. The high achievements and good performances of ethnic Malay pupils especially in RSS has proven to be the best example of leader-followers relationship in a formal organization. The role and expectations of a leader either at the federal or school level are interpreted by pupils into productive and successful tasks. This transformation of pupils' behaviour continues because it is mutually rewarding in leader-pupils relationship.

On the other hand, only a small number of pupils in RSS and NSS tend to define leadership in terms of legacy of a leader. This definition is related to the study of traits of a leader in the early evolution of leadership theory. In this example, pupils believe that in some circumstances such as the '*Malay Sultanate*' is the inheritance of the Malays' superpower and authority in Malaysia. Due to its unique and important status especially in the Malays' culture, the '*Malay Sultanate*' in Malaysia is a legacy of Malay heroicism. Burns<sup>7</sup> asserts that heroic leadership is not simply a quality or entity possessed by someone; it is a type of relationship between the leader and the led with the absence of conflict. In the case of Malaysia, '*Malay Sultanate*' is the supreme council as stated in the Constitution.

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<sup>6</sup> JACOBS, T., O., 1970.

<sup>7</sup> BURNS, J., M., 1978.

**Table 8.1: Pupils' definitions of leadership**

Definition of Leadership	Residential (N=770) % and (raw data)	Normal (N=338) % and (raw data)
a) Ability	41.0 (316)	32.2 (109)
b) Responsibility	34.4 (265)	28.4 (96)
c) Task	12.5 (96)	19.2 (65)
d) Skill	9.6 (74)	16.6 (56)
e) Legacy	2.2 (17)	3.6 (12)

Leadership is perceived to be an *ability* by a majority of pupils in RSS (41.0 percent), and a large percentage of pupils in NSS (32.2 percent). Some of the definitions referring to leadership as an ability are as follows:

*A sixteen year old male pupil at a RSS defined leadership as follows:*

*'...Leadership is an ability possessed by a leader to control their followers. This ability can be learned by anybody who wants to become a leader. Most of the time this ability is abused by leaders. For example, many of the third world countries have very able and good leaders and unfortunately most of the time they abuse power when they obtain it.'*

*A sixteen year old female pupil at a NSS defined leadership as follows:*

*'...an ability to manipulate followers to gain their objectives. Not everybody can learn this ability. Those who are in power are able to hold this ability. Like politicians and army generals. They earn power through the ability within themselves and the ability to manipulate situations.'*

The results show that pupils in RSS and NSS perceived leadership as an *ability*. In this definition pupils were conscious of the moral values behind the ability of a leader. The example of abusive leaders given in the examples show the extent of pupils understanding between leader-followers relationship and power. Pupils' perceptions towards leadership show that there is a strong tendency for people in power to become leaders. Power is regarded as a form of influence in leader-followers relationship. It can be observed that some leaders tend to transform any leadership opportunity into an overt power relationship. In fact, the very frequency of these observations, combined with often undesirable consequences for individuals and societies, have induced many theorists<sup>8</sup> to

<sup>8</sup>

BENNIS, W., G., 1970., GERTH, H., & MILLS, C., W., 1953., DENHARDT, R., B., 1987.

reject the notion of authoritarian leadership. However, many leadership theorists have also acknowledged the importance of power in relation to leadership. Pupils see leadership as the ability of the power holder to influence the followers to his/her aims and objectives. Here power and leadership can be seen as the positive influence in leader-followers relationship. This ability especially the characteristics of influential leaders transforms leader-followers relationship into mutually rewarding affiliation.

A majority of pupils in RSS (34.4 percent) and NSS (28.4 percent) also perceive that leadership as a *responsibility*. Some of the definitions given are as follows:

*A sixteen year old female pupil at a RSS defined leadership as follows:*

*'....Leadership is the responsibility of a leader towards his followers. This responsibility is given by Allah (God), for a leader to be in power. A leader is accountable for all his good and evil deeds in the eyes of God. A good leader is always a pious man and takes his leadership seriously, even though he cannot fulfil every promise he makes to the people.'*

*A fifteen year old male pupil at a NSS defined leadership as follows:*

*'....Everybody is responsible for his deeds. But a leader is more responsible, not only for his own deeds but also for others who follow him. A responsible leader is always loved and cared for by his followers. A leader is not responsible if he is not working for the betterment of his people.'*

The results show that pupils in RSS and NSS perceive leadership to involve the responsibility of a leader for the betterment of the followers. Again, in these examples pupils associated leadership with power, in particular accountability to God (*Allah*). The moral aspect of leadership given in these examples proved to show the extend of pupils belief in the influence of moral values in leadership. Burns<sup>9</sup> asserts that the fostering of moral virtue is fundamental to becoming a transformational leader. At the highest level of leadership development are the endorsement of universal ethical principles of justice, the equality of human rights, and respect for human dignity.

In most leadership researches, the discussion of ethics and moral values were concentrated on the destructive vices which were negative and guilt ridden. Steidlmeier<sup>10</sup> suggests the need to clarify our world view and principles which integrate the moral

<sup>9</sup>

BURNS, J., M., 1978.

<sup>10</sup>

STEIDLMEIER, P., 1987.

virtues and ethics into educational and development processes. In this research, the results indicate that pupils believe that a leader should be responsible for his or her followers, and accountable for all of his or her deeds in the eyes of God. Thus, the moral values, especially the spiritual aspect of leadership were found to be especially important for the Malays. The Malays were brought up to believe that there is no separation between religion and statehood. This is different to the believe of western secular idea which propagates the separation of church and statehood. This Islamic point of view was never challenged by Malay political leaders even though the Westminster type of government still prevails in political scenes in Malaysia. The researcher assumes that the system of leadership in Malaysia will remain with greater influence of Islamic values in the future.

Pupils in RSS and NSS also perceive that leadership to be the *task and skills* of a leader especially in educational setting. The study of educational and pupil leaders are concentrated in the styles of leadership. Harding<sup>11</sup> distinguishes twenty one types/styles of educational leaders such as the autocrat, cooperator, prophet, mystic, child protector, laissez-faire and others. While Benezet, Katz, and Magnusson<sup>12</sup> classify pupil leaders as explorers, standard bearers, moderators and others. Leadership style is always reflected in the achievement and development of the skills and tasks of a leader. Pupils in RSS (12.5 percent) and pupils in NSS (19.2 percent) perceive leadership to be tasks of a leader, while, smaller number of pupils in RSS (9.6 percent) and pupils in NSS (16.6 percent) perceive leadership to be skills of a leader. An example of the definitions given is as follows:

*A fifteen year old female pupil at a RSS defined leadership as follows:*

*'....Leadership is the skills and tasks of my head teacher. He always works to make sure that we get the best facilities in this school. He has affected my personality. He is a hard working person and very dedicated to his work. Sometimes he can be very scary too. I guess he is a good example of a good leader. He never gives up....I guess he is superhuman. He can talk... and he never say something or promise us anything that he cannot fulfil. He is the best head teacher.'*

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<sup>11</sup> HARDING, L., W., 1949., p., 299-302.

<sup>12</sup> BENEZET, L., T., KATZ, J., & MAGNUSSON, F., W., 1981.

Pupils refer leadership to the accomplishment of a leader's tasks and skills as reflected in his/her style of leadership. For example, a leader is considered to be successful in terms of his/her achievements in inquiring the skills and completing the tasks in his/her leadership. In many cases especially in Malaysia, pupils find that a successful leader always has the combination of authoritarian and democratic styles of leadership. This combination of leadership styles are found to be appropriate in the society where close supervision is highly favoured by the followers. The differences in the styles of leadership in different parts of the world show the colourful essence of leadership study. Deyo<sup>13</sup> finds that close supervision in terms of power distance and authoritarianism of a leader in the eastern culture especially in Thailand are highly favoured by the followers. On the other hand, Stening and Wong<sup>14</sup> find that the western culture, especially in Australia, endorse democratic style of leadership such as the capacity to display initiatives, to share information, and the importance of self-control. These two examples do not prevent the cooperation of the styles of leadership in other parts of the world. Thus, the researcher would assume that the combination of democratic and autocratic leadership is found to be appropriate in Malaysian society as indicated by the pupils.

On the other hand, a very small percentage of pupils in RSS (2.2 percent) and a small percentage of pupils in NSS (3.6 percent) perceive leadership to be a *legacy*. The results show that the majority of pupils have rejected the earlier concept of leadership which posits that a leader is someone who inherits their leadership position. For example, pupils in RSS believe that they were selected to be in the RSS system because of their hard work and academic achievement, and many of the leaders in Malaysia today elected because of their achievements not inheritance. However, the pupils still believe that the '*Malay Sultanate*' should remain an important legacy of the Malay custom and heritage. Today, the '*Malay Sultanate*' remains as an important element of the Malaysian Constitution and to the Malays as such.

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<sup>13</sup> DEYO, F., C., 1978. p., 68-72.

<sup>14</sup> STENING, B., W., & WONG, P., S., 1983. p., 274-278.

In 1993, the Constitution of Malaysia embarked on a new era when it dissolved some of the power of the Sultans, such as their immunity to criminal prosecutions, and control over royal expenditures. These changes in the Constitution also marked a new type of leadership in the country. The '*Malay Sultanate*' still exists, but only as a symbol of Malay supremacy and unity in the country. The leadership paradigm has shifted from a traditional to a more rational perspective. Leadership is now seen to be acquired rather than inherited. This new type of leadership is defined as the ability, responsibility and skill that is acquired by a person.

### **8.3.2 Pupils' Perceptions Towards Skills of A Leader**

Pupils' perceptions of the skills of a leader are the focus of RQ D, as follows:

*D 2: What are the skills of a leader?*

Table 8.2 shows pupils' perceptions of the skills of a leader. The results show that the majority of pupils indicate relationships between their perceptions and the items on the skills of a leader. The skills include items such as language, leader's personal task, cooperation, leader's group task, flexibility, communication, self-confidence, popularity, problem solving, and management. All items were measured on a Likert scale.

Bass<sup>15</sup> shows that the study of the skills of a leader is a cumulative study on the factor analysis of the traits of a leader. A review of 52 factorial studies, including surveys of a large number of military and industrial personnel indicate that the most frequently occurring factors were descriptive of various skills of the leader. They included social and interpersonal skills, technical skills, administrative skills, leadership effectiveness, and achievements, social nearness, friendliness, supportive of the group task, and task motivation. It appears that successful leadership would always balance these skills that enables leaders to be of value to their group or organization.

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<sup>15</sup> BASS, B.,M., 1990.

**Table 8.2: Distribution of pupils' perceptions on the skills of a leader**

Leadership Skills	Residential School (N=770) % and (raw data)					Normal School (N=338) % and (raw data)				
	A	MT	St	Sm	N	A	MT	St	Sm	N
a) Language	50.6 (390)	33.2 (256)	12.1 (93)	3.8 (29)	.3 (2)	49.7 (168)	29.3 (99)	19.5 (66)	1.5 (5)	-
b) Leader's Own Task	48.4 (373)	24.7 (190)	19.7 (152)	3.2 (25)	.6 (5)	49.1 (166)	27.2 (92)	19.8 (67)	2.1 (7)	1.8 (6)
c) Cooperation	53.5 (412)	30.4 (234)	14.5 (112)	1.3 (10)	.3 (2)	47.3 (160)	35.2 (119)	15.4 (52)	2.1 (7)	-
d) Leader's Group Task	51.7 (398)	30.8 (237)	14.9 (115)	3.8 (29)	2.1 (16)	42.3 (143)	30.8 (104)	17.8 (60)	6.2 (21)	3.0 (10)
e) Flexibility	39.0 (300)	35.2 (271)	16.8 (129)	6.8 (52)	2.3 (18)	35.8 (121)	34.3 (116)	23.4 (79)	5.3 (18)	1.2 (4)
f) Communication	45.6 (351)	31.4 (242)	20.3 (156)	2.5 (19)	.3 (2)	42.0 (142)	32.2 (109)	22.5 (76)	2.7 (9)	.6 (2)
g) Self-Confidence	44.4 (342)	32.2 (248)	20.3 (156)	2.5 (19)	.3 (2)	40.2 (136)	34.9 (118)	20.7 (70)	3.6 (12)	.6 (2)
h) Popularity	16.5 (127)	23.5 (181)	58.7 (452)	1.2 (9)	.1 (1)	18.3 (62)	33.1 (112)	42.3 (143)	1.8 (6)	-
i) Problem Solving	49.6 (382)	31.4 (242)	16.6 (128)	2.1 (16)	.3 (2)	42.3 (143)	33.7 (144)	20.7 (70)	3.0 (10)	.3 (1)
j) Management	53.2 (410)	24.7 (190)	20.1 (155)	1.9 (15)	-	43.5 (147)	34.3 (116)	20.4 (69)	1.2 (4)	.6 (2)

Key: A = Always; MT = Most of the Time; St = Sometimes; Sm = Sometimes; N = Never.

The majority of pupils in RSS (53.5 percent) perceive *cooperation* to be an important skill of a leader in all cases, while a majority of pupils in NSS (49.7 percent) perceive *language* to always (A) be an important leadership skill. In addition, pupils in RSS and NSS had slightly different perceptions of the skills of a leader. Pupils in RSS perceive management (53.2 percent), leader's group task (51.7 percent), language (50.6 percent) and problem solving (49.6 percent) to always (A) be important skills for a leader to possess, while on the other hand pupils in NSS perceive personal task (49.1 percent), cooperation (47.3 percent), management (43.5 percent), problem solving (42.3 percent), and group task (42.3 percent) to be always (A) important skills for a leader to exhibit.

The main findings of the results show that the environment and situational aspect of the school systems affected the perceptions of pupils in RSS and NSS. For example, pupils in RSS are always encouraged to work on group tasks which required cooperation and

management of the group. This is proven in the ‘*mentor-mentee*’ academic group in RSS. Every ten pupils (*mentees*) in RSS will be assigned a teacher (*mentor*) to assist them with academic and social life in the school. In this system, pupils are encouraged to work as a group and to cooperate with each other, especially in their academic tasks, whereas, pupils in NSS are not obliged to work as a group in their academic work. Thus, the feeling of belonging to a group is not apparent in their behaviour. In the case of NSS, academic life has become a personal task rather than a group task for pupils.

Berkowitz<sup>16</sup> explains cooperation and interdependence effects of a group in terms of reward. He found that the cooperation and interdependence effects increased the members’ task motivation when both were eligible for value rewards. In this example, pupils in RSS are motivated to work towards rewards such as good academic achievement and personal development in exchange to their cooperation and group tasks.

Hinton and Barrow<sup>17</sup> also found that leaders were more likely to use their reward power if they had to share its use such feeling of belongingness and cooperation rather than when they operated alone. Pupils believe that a leader who has a high degree of cooperation enhances the achievement of the group in terms of personal and social development.

While pupils in NSS perceive that *language* is always (A) an important skill of a leader. Berger and Braduc<sup>18</sup> found that power is legitimated in the language employed. Hence, a leader increases his power over the followers by using rich, rather than redundant, vocabulary and by expressing less uncertainty in his appeals. Language skill is a great asset for a leader. Pupils believe that a leader with great ability in language has the potential to influence the followers. For example, language ability may help the leader to clarify the goals for the followers’ tasks.

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<sup>16</sup> BERKOWITZ, L., 1957. p., 350-354.

<sup>17</sup> HINTON, B., L., & BARROW, J., C., 1975. p., 123-149.

<sup>18</sup> BERGER, C., & BRADUC, J., 1982.



In accordance with these outcomes, pupils in RSS (16.5 percent) and in NSS (18.3 percent) agreed that *popularity* was the least important skill of a leader. Popularity faded through time as could be seen in most famous people in history. Most popular leaders wielded influence through their unique combination of personality traits and ability. Popularity and prestige were closely associated with leadership status. In some cases, popularity is not leadership. Nutting<sup>19</sup> pointed out that popularity cannot be regarded as synonymous with leadership.

Over all, the results have shown slight differences in the perceptions of ethnic Malays' pupils toward skills of a leader in RSS and NSS. Pupils in RSS and NSS agree that cooperation is the most important skill of a leader. Cooperation especially in a group is not only rewarding to a leader but it also enhances the relationship between leader and the followers into a new dimension of affiliation.

### **8.3.3 Pupils' Perceptions Towards Factors Affecting Leadership**

Pupils' perceptions of the factors affecting leadership is the basis of subquestion RQ D, as follows: *D 3: What are the factors affecting leadership?*

Table 8.3 shows pupils' perceptions of the factors affecting leadership. The results show that the majority of pupils believe there to be a positive relationship between their perceptions and the factors affecting leadership. The factors include religion, friends, peers, books, parents, other family members, teachers, counsellors, television, and self-opinion. All these factors were measured by Likert scale.

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<sup>19</sup> NUTTING, R., L., 1923. p., 387-90.

**Table 8.3: Distribution of pupils' perceptions of the factors affecting leadership**

Factors Affecting Leadership	Residential School (N=770) % and (raw data)					Normal School (N=338) % and (raw data)				
	A	MT	St	Sm	N	A	MT	St	Sm	N
a) Religion	72.6 (559)	22.2 (171)	4.8 (37)	.4 (3)	-	80.2 (271)	15.4 (52)	4.1 (14)	.3 (1)	-
b) Friends	17.8 (137)	36.4 (280)	43.2 (333)	2.3 (18)	.3 (2)	16.6 (56)	36.2 (123)	42.6 (144)	3.8 (13)	.6 (2)
c) Peers	19.5 (150)	32.6 (251)	43.8 (337)	3.4 (26)	.8 (6)	19.8 (67)	32.8 (111)	43.2 (146)	4.1 (14)	-
d) Books	24.7 (190)	27.7 (213)	44.0 (339)	3.5 (27)	.1 (1)	26.3 (89)	26.9 (91)	44.1 (149)	2.4 (8)	.3 (1)
e) Parents	61.7 (475)	26.9 (207)	9.7 (75)	1.4 (11)	.3 (2)	64.5 (218)	25.1 (85)	8.3 (28)	1.2 (4)	.9 (3)
f) Family Members	21.7 (167)	29.0 (223)	36.6 (282)	11.3 (87)	1.4 (11)	19.5 (66)	35.5 (120)	35.5 (120)	8.3 (28)	1.2 (4)
g) Teachers	18.1 (139)	31.8 (245)	40.4 (311)	8.3 (64)	1.4 (11)	13.9 (47)	37.6 (127)	38.5 (130)	8.3 (28)	1.2 (4)
h) Counsellor	9.9 (76)	20.3 (156)	29.9 (230)	19.4 (149)	20.6 (156)	10.1 (34)	16.9 (57)	30.5 (103)	21.0 (71)	21.6 (73)
I) Television	9.4 (72)	24.7 (190)	43.2 (333)	17.5 (135)	5.2 (40)	14.2 (48)	23.7 (80)	36.7 (124)	18.0 (61)	7.4 (25)
j) Self Opinion	54.0 (416)	32.2 (248)	11.7 (90)	2.1 (16)	-	48.2 (163)	33.4 (113)	16.3 (55)	1.5 (5)	.6 (2)

Key: A = Always; MT = Most of the Time; St = Sometimes; Sm = Seldom; N = Never.

A majority of pupils in RSS (72.6 percent) and a larger majority of pupils in NSS (80.2 percent) perceive *religion* to always (A) affect leadership. As mentioned earlier (in 8.3.1), the Malays perceive leadership as the relationship between a leader, the followers and God.

Historically, the Malays' culture and customs were developed within a strong religious context. This is important when comparing the Malays of Brunei, Indonesia, Malaysia, Singapore and Southern Thailand, who are mostly Moslems, and the Malays of the Philippines, who are Catholics. In the early part of this history (approximately 9th to 11th century), the culture and customs of the Malays, in both Moslem and Catholic block, were influenced by Hinduism.

However, in the 12th century, missionaries began to spread Islam and Christianity throughout the region, and gradually the significant differences in culture and customs

of the Malays developed within these two religious contexts. The Malays were divided significantly in their cultural and customary aspects in terms of two major religions.

In the early 1980s, the new wave of '*Islamic Revivalism*' was underway and once again religion, especially Islam, has become the main agenda in the Malays' struggle for leadership. This is reflected by pupils in this study. The pupils believe that religion has always had the greatest effect on leadership. Pupils believe that a leader is accountable to his/her followers and to God. Responsibility and accountability have increasingly becoming the main themes in the religious context for the survival of Malays' leadership. The main finding of the results also tends to indicate that Islam will continue to effects leadership in Malaysia. A leader who has vision for the survival of Islam will continue to succeed in the struggle for leadership, especially for the Malays. This is also proven to be true in most parts of the Islamic world today.

There are slight differences in the perceptions of pupils in RSS and NSS in terms factors affecting leadership. Pupils in RSS perceive parents (61.7 percent), self-opinion (54.0 percent), books (24.7 percent), and other family members (21.7 percent) to be important factors which affect their leadership skills, while pupils in NSS perceive parents (64.5 percent), self-opinion (48.2 percent), books (26.3 percent) and peers (19.8 percent) to be most important factors affecting leadership.

The main findings of the results indicate that *parents* and *self-opinion* are the other important factors affecting leadership. Parents and the older generation have always been important in Malay culture. The Malays have always regarded parents and the older generation as the pillar of their society. In a culture which has been influenced by religion and eastern values, parents and older generations are respected and admired for their contributions to the society. The Malays are taught to obey and respect their parents and older generation because it is the way of Islam.

However, the Malays are also taught not to have blind-obedience in their behaviours. Children are encouraged to express their feelings and opinions whenever appropriate and

necessary. Self-opinion and freedom of expression are encouraged amongst youngsters with proper guidelines of the Malays' ethical values and Islam. For example, self-opinion and freedom of expression are parts of schooling experience amongst the Malays' children especially when the education system has gradually move towards pupils-centred education. More and more pupils are motivated to speak up and voice their opinion, when '*appropriate*'. Pupils are encouraged to voice their opinions in official events, such as debates, forums and quizzes organized by the school authority. However, there are still limits to what is considered to be '*appropriate*' for pupils when voicing their opinions in the classroom. Obedience and respect for teachers are highly prized in this case, more so than the freedom of speech of the pupils. The emphasis on these values are essential for the Malays and ethnic society of the eastern values. Thus, a leader is expected to have been affected by parents and self-opinion in his leadership.

Gibbons<sup>20</sup> found that executive managers were much more likely to describe parents who set high educational standards and who provided a family life that was neither extremely lavish and extremely disadvantaged as the factor affecting their leadership. Parental ambitions may also direct the child towards social success and influence. While Levinson and Rosenthal<sup>21</sup> found that leaders are more likely to make transition into adolescence without pains of separation from family, without a sense of becoming isolated, and without the need to compensate for feelings of helplessness.

On the other hand, a small minority of pupils in RSS (9.4 percent) and NSS (10.1 percent) perceive *television* to be the least important factor affecting leadership. Television is assumed to always (A) have a negative effect on pupils. For example, television is shown to have an affect on study in that it encourages bad behaviour and crime amongst pupils. The main outcome of the results show that pupils in RSS and NSS feel that television has a negative affect on leadership.

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<sup>20</sup> GIBBONS, T., C., 1986.

<sup>21</sup> LEVINSON, H., & ROSENTHAL, S., 1984.

Over all, the results show that religion has been the main factor to effect leadership. Leadership especially in the eastern world is influence by religion, parents and eastern ethics and values. Pupils in RSS and NSS believe that without these values the leaders will not be able to contribute efficiently in his tasks.

### 8.3.4 Pupils' Perceptions Towards A Characteristic of a Leader

Pupils perceptions of the characteristics of a leader form subquestion RQ D, as follows:

*D 4: What is the characteristic of a leader?*

Table 8.4 shows pupils' perceptions of the characteristics of a leader. Pupils have cited nine characteristics they would expect of a leader, such as responsible, courageous, honest, self-confident, brave, self-determine, charismatic, religious, and intellectual. The results show that pupils' perceptions differ slightly between RSS and NSS.

**Table 8.4: Distribution of pupils' perceptions of the characteristic of a leader**

Leader's Characteristics	Residential (N=770) % and (raw data)	Normal (N=338) % and (raw data)
a) Responsible	21.1 (163)	22.8 (77)
b) Religious	20.3 (156)	22.5 (76)
c) Intelligence	19.6 (151)	15.7 (53)
d) Honest	11.3 (87)	14.8 (50)
e) Self-Confident	9.9 (76)	10.4 (35)
f) Self-Determination	7.7 (60)	7.4 (25)
g) Courageous	5.6 (43)	2.7 (9)
h) Charismatic	3.0 (24)	2.4 (8)
I) Brave	1.3 (10)	1.5 (5)

The majority of pupils in RSS (21.1 percent) and NSS (22.8 percent) perceive *responsibility* to be the most important characteristic of a leader. Pupils in RSS also perceive *religious* (20.3 percent), *intelligence* (19.6 percent), and honesty (11.3 percent)

to be important characteristics of a leader, while pupils in NSS perceive *religious* (22.5 percent), *intelligence* (22.5 percent), and *honesty* (14.8 percent) to be the most important characteristics of a leader. In addition, pupils in RSS (1.3 percent) and NSS (1.5 percent) perceive *bravery* to be the least important characteristic of a leader.

The main findings of the results illustrate which characteristics are most expected and appreciated of a leader in Malay society. The results indicate that the characteristics of a leader vary slightly in different parts of the world. The important factors, as we have seen in this study, are the social environment and culture. Since the development of the leadership concept, researchers have not been able to conclude what are the universal characteristics of a leader may be. The traits theory explored at the beginning of the section on leadership concept is a good example. The researcher was not able, in this section, to define which leadership traits would be accepted universally. Handy<sup>22</sup> notes that by 1950 there had been over one hundred studies on the traits of leaders. Unfortunately, when the researchers examined these works en masse, only five percent of the traits identified were common throughout. Jones<sup>23</sup> analysed fifty books and journal articles on leadership, and reveals more than two hundred traits. The most frequently mentioned traits were courage (30 percent), knowledge (12 percent) and others, such as intelligence, vision, initiative, insight personality, and open-mindedness (58 percent).

Pupils perceive leaders are *responsible* to make policies and to initiate actions which will benefit the masses. Responsibility also depends on leader-follower relationship where the actions of the leaders tend to condition the perceived responsibilities of the followers, while the performance of the followers tend to condition the responsibilities of the leader.

Hollander<sup>24</sup> pointed out that leaders are more likely to be held accountable to their responsibilities despite the circumstances. In this context, pupils believe that leaders of

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<sup>22</sup> HANDY, C., 1993., p.98

<sup>23</sup> JONES, A., J., 1938., p.29

<sup>24</sup> HOLLANDER, E., P., 1978.

religious background are more responsible because of their accountability to God and the followers.

As mentioned earlier, religion is a major part of the Malays' social structure and culture. Islam has been the basis of this social structure and is becoming increasingly important after '*Islamic Revivalism*' in the early 1980s in Malaysia. However, this does not indicate any leadership inclination towards extremism. Religion particularly Islamic values and coupled with East Asia economic dynamism has been used as the catalyst for modernisation of the country. This is the new model of Islamic leadership which has long been smeared and painted ugly by the western media. The leadership is tolerant to religions, culture and social structure of other ethnic groups in Malaysia. In such cases, strong religious belief and understanding of an effective factor for leadership in the country. Anwar<sup>25</sup> relates Islamic resurgence in Malaysia as follows:

***'We do not see religiosity, be it Islamic, Buddhist, Hindu, Confucian or Christianity as a threat. What we are against is extremism and intolerance particularly if it has a violent tendency'.***

Pupils also perceive that leaders are *intelligent* and *honest*. These two attributes are important especially in delivering the purpose and objectives of leadership. Intelligence of a leader can be defined in terms of his or her scholarship, knowledge, judgement and decision, insight, originality, adaptability, initiative, persistence and ambition. However, many researches show that a leader cannot be too superior in intelligence to those of the followers. Cronin says '*A president (leader) or would-be president must be bright but not too bright, warm and accessible but not too folksy, down to earth not pedestrian*'<sup>26</sup>. In this context, a leader has to be balanced in his or her actions in leading the followers. Another important finding in this research shows that a leader is expected to be honest in his leadership. Honesty is an important attribute of a leader. An honest leader stands in the way of all the corruptions of power and leadership.

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<sup>25</sup> ANWAR, I., 1997.,p.6.

<sup>26</sup> CRONIN, T., 1980., p.14.

Over all, the results show that pupils agree that religion, responsibility, intelligence and honesty are the main characteristics of a leader. These characteristics are found to be relevant in terms of leadership development in Malaysia in particular after the 1980s. Religion especially Islam has been important in all aspects of life in the Malays' society. Islam has been the model for modernisation in the country.

### 8.3.5 Pupils Perceptions of A Model Leader

Pupils perceptions of a model leader is the basis of subquestion RQ D as follows:

*D 5: Who is pupil's model leader?*

Table 8.5 shows pupils' perceptions of a model leader. Pupils in RSS and NSS have listed eight model leaders, such as Prophet Muhammad, Prime Minister Dr. Mahathir, Deputy Prime Minister Anwar Ibrahim, the opposition leader Nik Abdul Aziz, parents and head teachers. The results show that pupils in RSS and NSS differ slightly in their choice of a model leader.

**Table 8.5: Distribution of pupils' perceptions of model leaders**

Model Leader	Residential (N=770) % and (raw data)	Normal (N=338) % and (raw data)
a) Dr. Mahathir (Current/Fourth PM)	49.0 (377)	52.1 (176)
b) Prophet Muhammad	29.0 (225)	30.7 (100)
c) Anwar Ibrahim (Current DPM)	13.7 (106)	9.2 (31)
d) Nik Abdul Aziz (Opposition Leader)	5.6 (43)	5.6 (19)
e) Parents	2.4 (17)	2.4 (12)
f) Head teacher	.3 (2)	-

The majority of pupils in RSS (49.0 percent) and NSS (52.1 percent) cite Prime Minister *Dr. Mahathir* as their model of a leader. This is due to his leadership characteristics, especially among pupils and the younger generation. The current Prime Minister has



achieved much in developing the country, and as a result has made Malaysian citizens proud of his reputations.

Pupils in RSS and NSS feel that Dr. Mahathir has all the characteristics of a good leader, and he has become someone of a legend amongst Malays. The Malays' achievements, especially in this century, have become a reality because of the leadership shown by Dr. Mahathir. The Prime Minister has been championing the cause of Malays since his involvement in politics. Many of the government policies and achievements are due to his work. For example, the Cabinet Committee on Education, the Look East Policy, Vision 2020, Public Works Ethics and Charters and many others were inspired by the Prime Minister. In economics, the Prime Minister has encouraged industrialization and social development. The most notable achievement has been the successful privatization of industries and domestic products such as vehicles, electrical products and the metal industry.

Pupils also choose *Prophet Muhammad* as a model leader. Pupils in RSS (29.0 percent) and NSS (30.7) choose Prophet Muhammad as a model of a leader. Pupils in both schools believe that Prophet Muhammad who was the last Messenger of God is a great leader in the history of mankind. The highest miracles '*mukjizat*' of the prophet were the teaching of Islam and *Al-Quran*. Prophet Muhammad is regarded as the best example of a leader by many authors as follows:

**Rao<sup>27</sup> says that: 'The personality of Muhammad is the most sophisticated to get into the whole truth. Muhammad as the Warrior, the Businessman, the Statesman, the Orator, the Reformer, the Refuge of Orphans, the Protector of Slaves, the Emancipator of Women, the Judge, and the Saint. All in all these magnificent roles, in all these department of human activities, he is a hero'.**

**Hart<sup>28</sup> asserts that: 'My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both secular and religious level. It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. It is this unparalleled combination of the secular and religious influence which I feel entitles Muhammad to be considered the most influential figure in human history'.**

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<sup>27</sup> RAO, K.,S.,R., 1970.

<sup>28</sup> HART, M., 1978.

On the other hand, pupils in RSS perceive *parents* (2.4 percent) and *head teacher* (0.3 percent) to be model leader, while pupils in NSS perceive *parents* (2.4 percent) to be their model of a leader. Although parents were found to have influence on leadership, pupils were not convinced that they were good leaders. The researcher assumes that pupils were judging their choice on the basis of the general world view of leadership such as the characteristics, skills, power and influence of the leaders.

### 8.3.6 Pupils' Perceptions of The Effects of a Leader on their Lives

Pupils' perceptions on the effects leaders have on their lives is the focus of subquestion RQ D, as follows: *D 6: What is the effect of a leader on pupil's life?*

Table 8.6 shows pupils' perceptions of the effect of a model leader on their lives. Pupils in RSS and NSS listed effects such as motivation, self-confidence, self-esteem, self-respect and responsibility. The results show that pupils' perceptions differ slightly between RSS and NSS.

**Table 8.6: Distribution of pupils' perceptions of the effects of a leader on their lives**

Leader's Effects on Pupils Lives	Residential (N=770) % and (raw data)	Normal (N=338) % and (raw data)
a) Self-Esteem	31.3 (243)	36.5 (124)
b) Self-Confident	28.4 (216)	24.0 (80)
c) Self-Respect	20.2 (156)	21.3 (72)
d) Motivation	20.1 (155)	18.2 (62)

A small majority of pupils in RSS (31.3 percent) and NSS (36.5 percent) perceived a leader to have affected their self-esteem. In addition, pupils in RSS perceived a leader to have affected their self-confidence (28.4 percent), self-respect (20.2 percent), and motivation (20.1 percent), while pupils in NSS perceived a leader to have affect their self-confidence (24.0 percent), self-respect (21.3 percent), and motivation (18.2 percent).

The main outcome of the results illustrates that a leader plays a role in changing the psychological virtues of pupils. The researcher assumes that a good leader can transform and inspire the pupils into productive and valuable assets for the future of the country especially for ethnic Malays. The change in psychological aspects of the pupils may have an effect on the behaviour of pupils. Andrews<sup>29</sup> argued that pupils with high self-esteem were more likely to emerge as leaders and more likely to display good leadership values.

In this context, Burns<sup>30</sup> noted that the most potent sources of leadership are the unfulfilled needs for esteem and self-esteem between leaders and followers. The followers self-esteem and self-confidence were particularly strong in transformational leadership. Leaders can develop and motivate the followers' needs and objectives to their expectations. The leaders can activate and motivate the followers for the targeted goals. For example, the followers self-confidence is readily to be influenced by a leader than by peer groups. This has been discussed in Chapter 2, where the Malays' struggle for leadership was enhanced by Malays' leaders through education. In the early 1970s, once again the Malays were encouraged to strengthen their leadership through political and economics means by their leaders. The struggle would have not succeeded if the Malays were lack in self-esteem and self-confidence.

#### **8.4 The Relationship Between Pupils' Demographic Variables and Leadership Statements**

The relationship between selected demographic variables and leadership statements is examined in subquestion RQ D as follows:

*D 7: What are the perceptions of leadership statements amongst ethnic Malay pupils, with reference to selected variables?*

In this question, pupils perceptions of leadership statements are examined on the basis

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<sup>29</sup> ANDREWS, P., 1984. p., 1-13.

<sup>30</sup> BURNS, J., M., 1978.

of type of school, gender, age, socio-economic status (SES), demographic area, position in school society and school uniform group. The demographic variables are posed in hypothetical questions so as to examine their relationship with the leadership statements.

The leadership statements are as follows:

- 1) *A leader is always an intellectual;*
- 2) *A leader is always a good communicator;*
- 3) *A leader is always a religious person; and*
- 4) *A leader is always a man.*

The results in this section show only the findings which are statistically significant. The results are based on the assumption that they are statistically significant if  $p = >.05 < 1.0$ . McMillan and Schumacher<sup>31</sup> argue that '*A p value between .05 and .10 is usually thought of as marginally significant, and anything greater than .10 is labelled a non-significant difference*'. In this section the researcher has amalgamated the dimensions of Strongly Agree (SA) and Agree (A) into Agree (A), and Disagree (DA) and Strongly Disagree (SDA) into Disagree (A) for the purpose of easy calculation of the significant value in the Chi-Square analysis in this study.

In this study, the researcher found that the similarity in school policies, curriculum, and rigorous federal government control over Residential Secondary Schools and normal secondary schools contributed to the results of the study. Thus, the results were similar, so  $p$  was found to be in the range of  $>.01 < 0.5$ . The researcher would again like to refer to the argument made by the American Psychological Association<sup>32</sup>, which states that validity of the results is reflected by '*...the appropriateness, meaningfulness, and usefulness of the inferences made from the test scores...*'. Thus, in this study, the researcher would argue that the use of  $p < .05$  is appropriate, meaningful and useful after examining the nature of the education system in Malaysia.

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<sup>31</sup> McMILLAN, J., H., & SCHUMACHER, S., 1989., p.353.

<sup>32</sup> AMERICAN PSYCHOLOGICAL ASSOCIATION., 1985., p.9.

#### 8.4.1 The Relationship Between Type of School and Leadership Statements

The relationship between type of school and leadership statements was posed in the hypothetical question as follows:

**HD1: The majority of pupils in RSS agree that 'A Leader Is Always An Intellectual'**

##### 8.4.1.1 Relationship between Types of School and 'A Leader Is Always An Intellectual'

Table 8.7 shows how pupils' perceptions of the leadership statement '*A Leader is Always an Intellectual*' are related to the type of school they attended. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.7: Relationship Between Pupils' Perceptions of 'A Leader is Always An Intellectual' and Type of School.**

Type of School	Agree (% and raw data)	Disagree (% and raw data)	$\chi^2$ -value
Residential	73.1 (563)	26.9 (207)	9.29
Normal	81.7 (276)	18.3 (62)	

The results show that a large majority of pupils in RSS (73.1 percent) and pupils in NSS (81.7 percent) agreed that '*A Leader is Always an Intellectual*'. The relationship is statistically significant,  $\chi^2$  (N =1108, df = 1) = 9.29,  $p = .01$ . The hypothetical question (HD1) proved to be true, thus the null hypothesis was rejected.

The results show that pupils in both RSS and NSS agree that a leader must be an intellectual. The results also indicate that pupils believe a leader of intellectual ability to have good judgement to be decisive and knowledgeable . Thus, it appears that high intelligence is associated with other characteristics that contribute to a person's value as a leader.

#### 8.4.2 Relationship Between Gender and Leadership Statements

The relationship between gender and leadership statements is posed in hypothetical question as follows:

**HD2: The majority of male pupils agree that 'A Leader is Always A Good Communicator'**

**HD3: The majority of male pupils agree that 'A Leader is Always A Man'**

##### 8.4.2.1 Relationship between gender and 'A Leader Is Always A Good Communicator'

Table 8.8 illustrates that pupils perceptions of the leadership statement '*A Leader is Always an Intellectual*' are related to gender. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.8: Relationship Between Pupils' Perceptions of 'A Leader Is Always A Good Communicator' and Gender.**

Gender	Agree (% and raw data)	Disagree (% and raw data)	x2-value
Male	94.5 (472)	5.5 (51)	7.30
Female	90.2 (553)	9.8 (32)	

The results indicate that a large majority of male pupils (94.5 percent) and a majority female pupils (90.2 percent) agree that '*A Leader is Always A Good Communicator*'. The relationship is statistically significant,  $\chi^2 (N = 1108, df = 1) = 7.30, p = .01$ . The hypothetical question (HD2) proved to be true, thus the null hypothesis was rejected.

The main findings of the results show that male pupils in RSS and NSS believe that a good leader is a good communicator. To be a good communicator one must have sound communication skills. Communication skills in this century have included the ability to communicate both with human beings and technology. A leader should have the ability to master the latest communication technology. Thus, the results indicate that a leader

must be able to communicate and use communication skills throughout his or her leadership.

#### 8.4.2.2 Relationship between gender and ‘A Leader is Always A Man’

Table 8.9 defines how pupils’ perceptions of the leadership statement ‘*A Leader is Always a Man*’ are related to gender. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.9: Relationship Between Pupils’ Perceptions of ‘A Leader is Always A Man’ and Gender.**

Gender	Agree (% and raw data)	Disagree (% and raw data)	x2-value
Male	72.5 (379)	27.5 (144)	6.92
Female	65.5 (383)	34.5 (202)	

The results show that a large majority of male pupils (72.5 percent) and female pupils (65.5 percent) agree that ‘*A Leader is Always A Man*’. The relationship is statistically significant,  $\chi^2$  (N = 1108, df = 1) = 6.92,  $p = .01$ . The hypothetical question (HD3) proved to be true, thus the null hypothesis was rejected.

The main outcome of the study shows that male pupils still believe that a leader must be a male. In addition, a majority of female pupils also indicated that a leader should be male. The results also show that leadership, especially in Malaysia will remain in the hands of men rather than women.

#### 8.4.3 Relationship Between Age and Leadership Statements

The relationship between pupils’ age and leadership statements is posed in two hypothetical questions, as follows:

**HD4: The majority of older pupils agree that ‘A Leader is Always An Intellectual’**

**HD5: The majority of older pupils agree that ‘A Leader is Always A Man’**

#### 8.4.3.1 Relationship between age and ‘A Leader is Always An Intellectual’

Table 8.10 shows how pupils’ perceptions of the leadership statement ‘*A Leader is Always an Intellectual*’ are related to age. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.10: Relationship Between Pupils’ Perceptions of ‘A Leader Is Always An Intellectual’ and Age.**

Age	Agree (% and raw data)	Disagree (% and raw data)	x2-value
17 and above	76.5 (445)	23.5 (136)	9.53
16 and below	68.3 (360)	31.7 (144)	

The results show that a large majority of older pupils (76.5 percent) and younger pupils (68.3 percent) agree that ‘*A Leader is Always an Intellectual*’. The relationship is statistically significant,  $\chi^2$  (N =1108, df = 1) = 9.53,  $p = .01$ . The hypothetical question (HD4) proved to be true, thus the null hypothesis was rejected.

The main findings of the results show that older pupils agreed that a leader must to be an intellectual. An intellectual leader with an ability to carry out good judgements, be decisive, and knowledgeable is important to any country.

#### 8.4.3.2 Relationship between age and ‘A Leader is Always A Man’

Table 8.11 shows how pupils’ perceptions of the leadership statement ‘*A Leader is Always a Man*’ are related to age. The relationship was found to be statistically significant where  $p < .01$ .



**Table 8.11: Relationship Between Pupils' Perceptions of  
'A Leader is Always A Man' and Age.**

Age	Agree (% and raw data)	Disagree (% and raw data)	$\chi^2$ -value
17 and above	75.7 (440)	24.3 (141)	9.55
16 and below	67.3 (355)	32.7 (172)	

The results show that a large majority of pupils aged seventeen and above (75.7 percent), and a majority of pupils aged sixteen and below (67.3 percent) agree with the statement '*A Leader is Always a Man*'. The relationship is statistically significant,  $\chi^2$  (N = 1108, df = 1) = 9.55,  $p = .01$ . The hypothetical question (HD5) proved to be true, thus the null hypothesis was rejected.

The main findings of the results once again show that older pupils agree that a leader must be a man. The results indicate the future trends of leadership for Malays, where men are considered to be more capable than women in holding leadership. Even though women's rights and equality are exercised in Malaysia, men are thought to make better leaders.

#### **8.4.4 Relationship Between SES and Leadership Statements**

The relationship between type of school and leadership statements was posed in a hypothetical question, as follows:

***HD6: The majority of high SES pupils agree that 'A Leader is Always An Intellectual'***

##### **8.4.4.1 Relationship between SES and 'A Leader is Always An Intellectual'**

Table 8.12 shows how pupils perceptions of the leadership statement '*A Leader is Always An Intellectual*' are related to SES. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.12: Relationship Between Pupils' Perceptions of  
'A Leader Is Always An Intellectual' and SES**

Family's Income	Agree (% and raw data)	Disagree (% and raw data)	x2-value
RM1500 and more	68.1 (537)	31.9 (251)	7.76
RM1499 and less	59.4 (190)	40.6 (110)	

The results show that the majority of pupils from high SES (68.1 percent) and a high percentage of pupils from low SES (59.4 percent) agree that '*A Leader is Always an Intellectual*'. The relationship is statistically significant,  $\chi^2 (N = 1108, df = 1) = 7.76, p = .01$ . The hypothetical question (HD6) proved to be true, thus the null hypothesis was rejected.

The main outcome of the results is that high SES pupils believe that a leader to always be an intellectual. The results indicated that there is a positive relationship between leadership and SES.

#### **8.4.5 Relationship Between Demographic Area and Leadership Statements**

The relationship between demographic area and leadership statements is posed two hypothetical questions, as follows:

**HD7: The majority of rural pupils agree that '*A Leader is Always A Religious Person*'**

**HD8: The majority of rural pupils agree that '*A Leader is Always A Man*'**

##### **8.4.5.1 Relationship between demographic areas and 'A Leader is Always A Religious Person'**

Table 8.13 shows that pupils' perceptions of the leadership statement '*A Leader is Always A Religious Person*' are related to demographic area. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.13: Relationship Between Pupils' Perceptions of  
'A Leader is Always A Religious Person' and Demographic Area.**

Demographic Area	Agree (% and raw data)	Disagree (% and raw data)	x2-value
Urban	58.5 (346)	41.5 (245)	8.24
Rural	66.9 (346)	33.1 (171)	

The results show that a large majority of rural pupils (58.5 percent) and a majority of urban pupils (66.9 percent) agree that '*A Leader is Always a Religious Person*'. The relationship is statistically significant,  $\chi^2 (N = 1108, df = 1) = 8.24, p = .01$ . The hypothetical question (HD7) proved to be true, thus the null hypothesis was rejected.

The main findings of the results show that rural pupils believe that a good leader must have a good religious background. The results indicate that the upbringing and situation of a strong Malay society in rural areas influences the perceptions of pupils in their views of leadership.

#### **8.4.5.2 Relationship between demographic areas and 'A Leader is Always a Man'**

Table 8.14 shows how pupils' perceptions of the leadership statement '*A Leader is Always a Man*' are related to demographic area. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.14: Relationship Between Pupils' Perceptions of  
'A Leader Is Always A Man' and Demographic Area.**

Demographic Area	Agree (% and raw data)	Disagree (% and raw data)	x2-value
Urban	66.2 (406)	33.8 (185)	6.64
Rural	71.8 (391)	28.2 (126)	

The results indicate that a large majority of rural pupils (71.8 percent) and a majority of urban pupils (66.2 percent) agree that 'A Leader is Always a Man'. The relationship is statistically significant,  $\chi^2$  (N = 1108, df = 1) = 6.64,  $p = .01$ . The hypothetical question (HD8) proved to be true, thus the null hypothesis was rejected.

The main findings of the results show that rural pupils agree that a leader must be a male. The results are parallel to Malay culture, which is paternal in nature.

#### 8.4.6 Relationship Between A Pupil's Position in School Uniform Group and Leadership Statements

The relationship between a pupil's position in school uniform groups and leadership statements is posed in a hypothetical question, as follows:

***HD9: The majority of committee members agree that 'A Leader is Always an Intellectual'***

##### 8.4.6.1 Relationship between a pupil's position in school uniform groups and 'A Leader is Always an Intellectual'

Table 8.15 shows pupils' perceptions of the leadership statement '*A Leader is Always an Intellectual*' are related to their position in school uniform groups. The relationship was found to be statistically significant where  $p < .01$ .

**Table 8.15: Relationship Between Pupils' Perceptions of 'A Leader is Always an Intellectual' and a Pupil's Position In School Uniform Groups.**

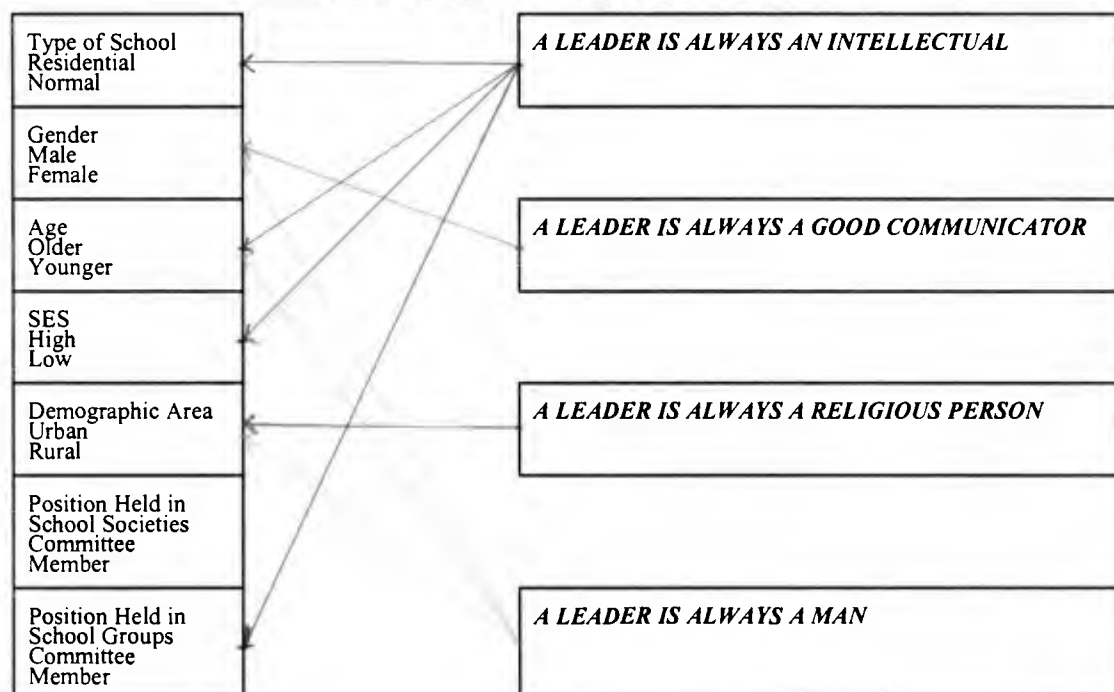
Position in School Uniform Groups	Agree (% and raw data)	Disagree (% and raw data)	x2-value
Committee member	75.8 (187)	24.2 (87)	6.693
Ordinary member	68.2 (632)	31.2 (202)	

The results show that a large majority of committee members (75.8 percent) and a majority of ordinary member (68.2 percent) agree that '*A Leader is Always an*

*Intellectual*'. The relationship is statistically significant,  $\chi^2$  (N = 1108, df = 1) = 6.70, p = .01. The hypothetical question (HD9) proved to be true, thus the null hypothesis was rejected. The main outcome of the results is that pupils who hold a position as committee member in a school uniform group agrees that a leader must always be an intellectual.

Flow chart 8.1 illustrates the relationship between demographic variables and leadership statements. In summary, '*A Leader is Always an Intellectual*' is related to the *type of school (RSS)*, *age (older)*, *SES (high)* and *a pupil's position in school uniform groups (committee)*. Secondly, '*A Leader is Always a Good Communicator*' is only related to *gender (male)*. Thirdly, '*A Leader is Always a Religious Person*' is related to *demographic area (rural)* and finally, '*A Leader is Always a Man*' is related to *gender (male)*, *age (older)*, and *demographic area (rural)*.

**Flow Chart 8.1: Relationship between pupils' demographic variables and leadership statements**



## **8.5 Summary**

This chapter discussed the results of research question RQ D. The results have shown that there is little variation between the perceptions of pupils in RSS and NSS towards leadership. The results indicate that the effect of the uniform and centralized education system in Malaysia has played a major role in moulding the perceptions and expectations of pupils towards leadership. Pupils in both school systems seem to agree on the definition, characteristics, skills, and effects of leadership. The main findings of the results indicate that pupils' perceptions of leadership are heavily based on the behavioural aspects of a leader. Pupils found leadership to be a relationship between the achievements of a leader and expectations of their followers. The results show that pupils perceptions of leadership in Malaysia were mostly evolved around the main issues such as intellectual, religion and characteristics which represents the social and cultural aspects of the Malays.

The next chapter (Chapter 9) will discuss the results of the perceptions of pupils in RSS and NSS towards ethnic Malays' leadership.

## CHAPTER 9

# ETHNIC MALAYS' LEADERSHIP: PUPILS' PERCEPTIONS TOWARDS PROBLEMS, ACHIEVEMENTS and FUTURE ASPIRATIONS

### 9.1 Introduction

This chapter discusses the results which are related to major research question RQ E as follows:

**RQ E: What Are The Perceptions of Ethnic Malay Pupils Towards The Development of Leadership In Malaysia.**

This question was answered through the use of a questionnaire and small group discussion (*SGD*) between pupils at Residential Secondary Schools (*RSS*) and Normal Secondary Schools (*NSS*). In addition, this question was also answered through the use of interviews with the Head of the Residential Secondary Schools Unit at the Ministry of Education and the Head teachers of Residential Secondary Schools and Normal Secondary Schools.

### 9.2 Data Analysis and Results

The questionnaire in this section was measured on a Likert's scale of Strongly Agree (AS), Agree (A), Disagree (DA), Strongly Disagree (SDA), and No Comment (NC). The results of the data were analysed using the Statistical Package for Social Science (SPSS). The results are presented using frequency tables. In this section the researcher has amalgamated the dimensions of Strongly Agree (SA) and Agree (A) into Agree (A), and Disagree (DA) and Strongly Disagree (SDA) into Disagree (A) for the purpose of better

presentation of the results. In addition, qualitative analysis was used for the small group discussions (SGD) and interview sessions.

### **9.3 Ethnic Malay Pupils and Leadership in Malaysia**

The perceptions of ethnic Malay pupils towards leadership in Malaysia is the focus of research question RQ E as follows:

#### **Research Question E: What are the Perceptions of Ethnic Malay Pupils Towards Leadership in Malaysia?**

In this section pupils' perceptions of leadership in Malaysia were divided into six areas, such as the Malays' problems, achievements in politics, achievements in economics, achievements in education, the new Malays, developed nation and leadership in 2020. The purpose of RQ E is to examine the perceptions of pupils towards leadership in Malaysia in two different school systems (*the Residential Secondary Schools and Normal Secondary Schools*). The results show some guidelines for the future trends in leadership, especially amongst the Malays in Malaysia.

#### **9.3.1 Pupils' Perceptions of the Problems of Malays**

Pupils' perceptions of the problems faced by Malays is the basis of subquestion RQ E, as follows: *E1: What is the problem of the Malays today?*

Table 9.1 shows pupils' perceptions of the problems of ethnic Malays today. Pupils cited seven problems of Malays at the present time. The items include drugs, the decline of Islamic values, an increase in western values, the decline of family values, corruption, poverty and alcoholism.



**Table 9.1: Pupils' perceptions of the Malays' problems**

Problems faced by Malays	Residential (N=770) (% and raw data)	Normal (N=338) (% and raw data)
a) Drugs	35.1 (270)	36.7 (124)
b) Decline in Islamic Values	26.4 (203)	22.8 (77)
c) Increase in Western Values	25.9 (199)	26.0 (88)
d) Decline in Family Values	3.1 (24)	3.6 (12)
e) Corruption	5.7 (44)	7.1 (24)
f) Poverty	3.5 (27)	2.7 (9)
g) Alcoholism	.4 (3)	1.2 (4)

The majority of pupils in RSS (35.1 percent) and pupils in NSS (36.7 percent) perceived drugs to be the biggest problem facing Malays. Ong<sup>1</sup> states that by July 1996 there were 175,165 ethnic Malay drugs addicts in Malaysia. The number is increasing by 1,096 everyday. Even though Malaysia has implemented tough measures for drugs, for example death penalty for drug traffickers, and stringent drug rehabilitation centres for drug addicts, the number of drugs cases increases every year. Unfortunately, the majority of convicts in drugs related crimes are Malays. National Unity and Social Development Ministry statistics show that of the 2,898 juvenile cases involving drug abuse and related social problems, 61 percent of the offenders were Malays, 17 percent Chinese and 10 percent Indians. In addition, Malays make up at least 70 percent of inmates at the Henry Gurney School (*boys*) for juvenile offenders<sup>2</sup>.

Industrialisation and urbanisation have brought drastic changes in the lives of Malaysians especially the Malays. The attitudes and values of many of the Malays are undergoing profound changes caused by a transfer of tastes and styles as well as the adoption of political and economic practices from the West. However, pupils agree that not all of the

<sup>1</sup> UTUSAN MALAYSIA., Nov. 2nd., 1996., p.1.

<sup>2</sup> NEW STRAITS TIMES., March 5th., 1997.,p.6.

western values are bad for the Malays. The researcher would agree that the West have contributed tremendously in human civilization especially in the beginning of this century but Western ideas and culture are not welcome whenever there is a clash in values and the culture of the Malays. Chandra<sup>3</sup> says that:

*'In fact, the West is all around us. The West is within us. The West is us. The West is so ubiquitous that it makes no sense to talk of the West as if it is some entity separate and distinctful...The truth is the West has no boundaries. This domination has its roots in colonialism....the continuing dominance of the West is partly because we believe in the superiority of the Western culture....However, we must also be honest enough to concede that if the Western ideas have penetrated deep into our society, it is also because they possess some inherent worth... it is true in the rule of law - a principle of government developed by the West... Would it have been possible to empower the common man in the political sense without the aid of western democracy? Shouldn't we acknowledge the role of Western education in the emancipation of our women?'*

Pupils in RSS and NSS were also concerned with two other problems facing Malays. Pupils in RSS perceived that the decline of Islamic values (26.4 percent) and the increased presence of western culture (25.9 percent) to be problems currently facing Malays. Pupils in NSS also perceived increasing western culture (26.0 percent) and declining Islamic values (22.8 percents) to be the problems facing Malays. Pupils agree that the younger generation have abandoned the teaching of Islamic values such as the integrity of family unit, extended family, male-female relationship, women's rights, and social conducts. These values become increasingly rare and nucleus family, individualism, free and open relationship, women's liberty, promiscuity, and un-Islamic social conduct become increasingly dominant. Pupils were concerned by the alarming trend amongst the younger generation who are being driven further into a culture that is not suitable for them. Many problems were associated with the decline in Islamic values and increase in western culture, such as free sex, abortion, prostitution, abandoned babies, alcoholism, drug addiction, domestic crimes, high divorce rate, and broken homes.

In 1996<sup>4</sup>, 281 cases of household crime were committed by Malays. In a study carried out by the National Population and Family Board<sup>5</sup>, many young girls were found to be

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<sup>3</sup> NEW STRAITS TIMES, June 7th., 1997., p.2.

<sup>4</sup> MINGGUAN MALAYSIA., Mac 30th., 1997., p.13.

<sup>5</sup> NEW STRAITS TIMES., April 2nd., 1997., p.2.

willing to sacrifice their moral values and indulge in immoral activities to fulfill their need for a trendy lifestyle and material gain. In many of the cases approximately 90 percent of the girls were ignorant of HIV and AIDS. These social breakdowns cannot be accepted by the Malays who believe strongly in good moral values and ethical system.

The main outcome of the results shows that Malays must deal with the problems seriously if they wish to become competitive and develop to some extent as the non-Malays. Malays should be aware that the problems they are facing today may hinder their objectives for leadership in Malaysia.

### **9.3.2 Pupils' Perceptions Towards the Achievements of Malays in Politics**

Pupils perceptions of the achievements of Malays in politics is the subject of subquestion RQ E, as follows: *E2: What are the perceptions of ethnic Malay pupils towards the achievements of Malays in politics?*

Table 9.2 shows that there are four selected items relating to pupils' perceptions of Malays' achievements in politics. The results indicate that there is a positive trend between pupils' perceptions and the cited achievements of Malays in politics. The results tend to be clustered around the strongly agree (SA) and agree (A) categories. The items include pupils' perceptions of the Malay control of the government, the Malays' share of political objectives, toleration of non-Malays, and clean politics. All the items were measured on a Likert scale.

**Table 9.2: Distribution of pupils' perceptions towards the Malays' achievements in politics**

Malays' Achievements in Politics	Residential (N=770) (% and raw data)					Normal (N=338) (% and raw data)				
	AS	A	DA	SDA	NC	AS	A	DA	SDA	NC
a) Dominant in Government	40.9 (315)	49.0 (377)	9.2 (71)	.6 (5)	.3 (2)	38.2 (129)	47.9 (162)	12.7 (43)	.3 (1)	.9 (3)
b) Share of Political Aims	26.9 (207)	53.2 (410)	17.1 (132)	1.2 (9)	1.6 (12)	32.2 (109)	45.9 (155)	19.2 (65)	.9 (3)	1.8 (6)
c) Tolerance to Non-Malays	36.0 (277)	56.9 (438)	5.2 (40)	.4 (3)	1.6 (12)	44.7 (151)	49.1 (166)	5.3 (18)	.3 (1)	.6 (2)
d) Practice Clean Politics	10.5 (81)	31.0 (239)	44.0 (339)	7.7 (59)	6.8 (52)	24.0 (81)	30.5 (103)	33.7 (114)	6.8 (23)	5.0 (17)

Key: AS = Strongly Agree; A = Agree; DA = Disagree; SDA = Strongly Disagree; NC = No Comment.

The majority of pupils in RSS (92.9 percent) and NSS (93.8 percent) agree that the Malays to be *tolerant* of non-Malays. The results indicate that there was a sense of togetherness and harmony amongst the multi-ethnic society in Malaysia. Although, Malays control the political scene in Malaysia, the participation of other ethnic groups is encouraged, especially in government. At the present time, Malaysia is governed by 14 multi-ethnic political parties, in particular the three major ethnic parties of the United Malay National Party (*UMNO*), the Malaysian Chinese Association Party (*MCA*), and the Malaysian Indian Congress (*MIC*) which formed the National Front Party (*Barisan Nasional*). In the *Barisan Nasional*, *UMNO* has always been the dominant party. As the largest party in the coalition, its leadership has always been accepted. This leadership role is real and meaningful. The leader of the *UMNO* is accepted as the leader of the *Barisan Nasional* and is the sole candidate for the post of Prime Minister. This is however a trade-off, for *UMNO* undertaking never to rule on its own, and to heed the views and the aspirations of the other ethnic parties in the coalition.

The results also show that pupils in RSS and NSS are concerned by the political games of the Malays. A large percentage of pupils in RSS (51.7 percent) and in NSS (40.5 percent) disagree that Malays play at clean politics. In March 1997<sup>6</sup> one chief minister and eight exco-members of a state government were being investigated for the corruption

<sup>6</sup>

NEW STRAITS TIMES., March 30th., 1997., p.1.

by the Anti-Corruption Agency (*ACA*). The results show that pupils in RSS and NSS believe that corruption in politics must be brought under control before it becomes a disease amongst Malays. The researcher would assume that the current currencies and stock market crash and bust in the Southeast Asian region is partly due to inefficiency of the government especially in handling corruption cases.

Although, the Anti-Corruption Act was amended in the constitution early this year, the amendment was too late to stop corruption on a large scale especially inside the governmental agencies. Parker<sup>7</sup>, in his prediction, posits that there is a hint that life after Mahathir for ethnic Malays and Malaysian politics will be much more eventful indeed and perhaps more Machiavellian. All well informed Malaysians know that corruption is always a problem in the leadership and an example of the misuse of power in the government. However, a large number of Malaysian are either relatively undisturbed by the apparent wrong-doings of some people in positions of power or confused and bewildered by the questionable behaviour of these trusted leaders. The researcher suggests that careful and thorough attention should be given in the inculcation of values and the study of right conduct in schools. Again, religion is going to be the factor in this process. The school should be able to see how religion can be articulated in a meaningful way, especially considering the changes in the society that is going through rapid industrialisation and urbanisation.

In a task session (*SGD*), pupils in RSS and NSS still believe that Malays will remain the main players in the Malaysian political arena in the future. The pupils also agree that the political scene in the country will be blessed with more openness and integration between the various ethnic groups. This view is supported by many of the head teachers in interviews. A male head teacher in RSS states that:

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PARKER, M., 1996., p.20.

*'....Our history and nation building are somewhat different from many of the developing countries...the political power that ethnic Malays hold today should be maintained. Other ethnic groups should not be apprehended...this is due to the Malays' personality, which reflects their tolerance and willingness to negotiate. I guess the Malays are good politicians and administrators. Even though we are the backbone of the politics and administration of the country...we do listen and negotiate with other ethnic groups. This process of give and take among ethnic groups seldomly happens in other countries. We have used our power wisely... and this open attitude will ensure the stability of the political scene in Malaysia.'*

The pupils and head teachers indicate that they believe the existing political scene in Malaysia today to be accepted by people regardless of ethnicity and religion. Pupils feel that this is the main cause for stability and harmony in the country. The political power of the Malays balances the economic power of non-Malays. However, the monopoly of one particular ethnic group of certain aspects of politics and economics is also slowly subsiding.

Today, Malays and non-Malays share the influence of both political and economic aspects of the country. Culture and religious differences which have been the factors for ethnics' views on politics and economic aspects are now seen as strength rather than source of conflict. This is reflected in the maturing process in race relations among ethnic groups in Malaysia.

Pupils in NSS perceive that in the future, Malaysians will be more willing to accept a political party which is constituted of individuals from multi-ethnic groups. The pupils also agree that the political party will not be based on an ethnic political agenda, but on a fundamental ideology, regardless of culture and religion. The pupils in NSS also believe that an ethnic-based political party will weaken as the concept of one race, Malaysian, solidifies. However, they advise caution on the imbalances of power especially in economic sectors between Malays and non-Malays. If the imbalances could not be corrected, then the ideal of one race nation of united Malaysians (*bangsa Malaysia*) was impossible for the future.

Pupils in RSS also believe that the economic agenda will determine the political scene in Malaysia in the future. Pupils felt that '*money for political favours*', and '*corruption in politics*' will be common phenomena in the political scenes in Malaysia in the future.

Pupils believe that this would be the new challenge facing Malay leadership. Corruption will not only weaken the Malays alone, but will also destroy the country. The results also show that the majority of pupils in RSS (53.2 percent) and a large percentage of pupils in NSS (45.9 percent) agree that Malay political power will also be strengthened if the Malay parties (*United Malay Organisation Party and the Malaysia Islamic Party*) share similar political objectives.

The pupils feel that Malays should be united in their struggle. The main findings of the results indicate that if this unity is crystallised, Islam will become the fundamental and major force in the political arena in Malaysia in the future. This phenomenon will bring new changes in the political arena of Malaysia. However, the multitude of multi ethnicity politics will always be fundamental for government in order to stabilise the political scenes in Malaysia. The Malay unity will enhance the multiethnic politic practices in the country. On Malay unity, Prime Minister Dr. Mahathir remarks that:

*'... ethnic Malay unity can only strengthen the government of Malaysia. Although ethnic Malays are the backbone of the government, we have been fair to all (other ethnic groups). Unity does not mean the arrogance of power. There may have been misunderstandings and differences in opinions among ethnic Malays, but this should not be an excuse for not coming back together.... Ethnic Malays can be safe only when they are strong, and they can be strong only when united.'*<sup>8</sup>

### 9.3.3 Pupils' Perceptions Towards the Achievements of Malays in Economy

Pupils perceptions of the achievements of Malays in economics is the focus of subquestion RQ E, as follows: *E3: What are the perceptions of ethnic Malay pupils towards the achievements of Malays in economics?*

Table 9.3 shows that there are four selected items relating to pupils' perceptions of the achievements of Malays in economic sectors. The results indicate that most of the pupils established a positive trend between their perceptions and the items relating to the achievements of Malays in economics. The results tend to be clustered around the strongly agree (SA) and agree (A) categories. The items include pupils' perceptions of Malays' share of the nation's wealth, Malays' share of business skills as compared to

non-Malays, Malays' encouraging perspective of economics, and the increasing number of Malay entrepreneurs. All items were measured on a Likert scale.

**Table 9.3: Distribution of pupils' perceptions towards the Malays' achievements in economics**

Malays' Achievements in Economic Sectors	Residential (N=770) (% and raw data)					Normal (N=338) (% and raw data)				
	AS	A	DA	SDA	NC	AS	A	DA	SDA	NC
a) Fair Share of Nation's Wealth	32.5 (250)	37.9 (292)	21.0 (162)	5.2 (40)	3.4 (26)	26.6 (90)	47.0 (159)	21.0 (71)	2.1 (7)	3.3 (11)
b) Share Business Skills with Non-Malays	31.7 (244)	44.3 (341)	14.2 (109)	5.8 (45)	4.0 (31)	21.0 (71)	47.0 (159)	17.5 (59)	2.1 (7)	1.8 (6)
c) Encouraging Perspective of Economics	25.8 (199)	51.0 (393)	16.4 (126)	4.3 (33)	2.5 (19)	29.3 (99)	57.7 (195)	19.5 (66)	2.7 (9)	1.5 (5)
d) Increasing Number of Entrepreneurs	34.4 (265)	54.3 (418)	8.4 (65)	1.7 (13)	1.2 (9)	22.5 (76)	70.7 (239)	3.3 (11)	2.1 (7)	1.5 (5)

Key: AS = Strongly Agree; A = Agree; DA = Disagree; SDA = Strongly Disagree; NC = No Comment.

The majority of pupils at RSS (88.7 percent) and a larger majority of pupils in NSS (93.2 percent) agree that there is *an increasing number of good entrepreneurs* amongst Malays in the economic sector. In addition, a small majority of pupils in RSS (76.8 percent) and majority of pupils in NSS (87.0 percent) agree that Malays have *an encouraging perspective on the business world* today. These two items are closely interrelated. Pupils perceive the increasing number of Malay entrepreneurs to be a result of the changing attitudes and perspectives of the business world.

The Malay were lured into commerce and business after the National Economic Policy (NEP) in 1970. Under the NEP, Malays were given the opportunity to participate in the economic sectors as a result of the championing of Malay rights and privileges by the government. The increasing participation of the Malays in economic sectors have reduce the imbalances in economic terms such as saving, assets, property and investments between ethnic groups in Malaysia. The researcher would agree that this progress will ensure an economically just society in which there is a fair and equitable distribution of wealth of the nation and there is a full partnership by all ethnic groups in economic aspects. The increasing participation of the Malays in economic aspects also will defeat the stigma of identification of race with economic function, and the identification of



economic backwardness with race.

However, the results show that a minority of pupils in RSS (26.2 percent), and NSS (23.1 percent) *disagree that Malays share a fair proportion of the nation's wealth*. The results show that ethnic Malay pupils still perceive Malays to be behind in the economic sectors in comparison to non-Malays. The outcome of the results indicates that Malays are still not satisfied with their achievements in the economic sectors.

In a task session (SGD), pupils in RSS and NSS agree that in the future Malays will be *more involved in business and economics* than they are at the present. In comparison to non-Malays, pupils believe that Malay entrepreneurs will not only be competitive locally but also internationally. Pupils in NSS believe that Malay entrepreneurs will not be totally dependent on government help and support in the future. However, in some cases pupils feel that Malays still need support from the federal government in terms of trade and business especially in areas where they remain behind non-Malay groups. Hamidi<sup>9</sup> posits that the quota system for the economic and education sectors will have to be reviewed to provide equal opportunities to all Malaysians by the year 2020. This is a prerequisite for Malaysian, where every citizen will be equal and opportunities will be based on merit and performance in the future. Thus, Malays must be prepared for meritocracy, to ensure that they are on a par with non-Malays by 2020. For this to be a reality Malays must learn to accept the withdrawal of certain privileges with a clear conscience and an open mind.

The results also show that pupils in RSS and NSS agree that *the progressive modes in economics and development breed many social tensions*. Toffler<sup>10</sup> asserts that:

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<sup>9</sup> HAMIDI, A., Z., The Star., May 2nd., 1997., p.1.

<sup>10</sup> NEW STRAITS TIMES., Nov.1st., 1996., p.23.

*' Malaysia, which is pushing ahead towards computerization and more high-technology based industries, should implement such changes in a gentle and peaceful way to minimise social conflicts...one way to introduce such changes in a manner acceptable by the masses is through education. Toffler explains that social conflicts are caused by the waves of change which clash with each other. The transition from a brute force economy to a brain force economy is accompanied by painful social, cultural, institutional and political dislocations.'*

These have been the experience of Malays in the push for economic success and development. The social tensions have been discussed in section 9.3.1.

In the interviews, the head teachers indicate that they believe Malays to be *capable of achieving their objectives and controlling the economy* if they are able to provide the necessary infrastructure. Malays will have to produce more professionals and entrepreneurs, create excellence savings and investment institutions, and improve the standard of education for their children. Nonetheless, the head teachers are quite sceptical about the future of Malay society if too much emphasis is given to the pursuit of materialism and development. This is the new dilemma facing Malay society. The impression given is that which suggests that Malays are a vulnerable ethnic group, who need to be protected from unseemly external influences which compliment development. If not properly counselled, Malays may fall into the wild ways which are always associated with the '*evil*' West. For example, development and economic success has lead to the migration of Malays from rural to urban areas.

Urbanization has created social problems for Malays. Abu<sup>11</sup>, refers to the new influx of Malays in urban areas as the 'first generation of town-boys and town-girls'. These groups are highly impressionable, because for the first time they are free of the social sanctions of the *kampung* (village) life. It is this generation of urban Malays who are most susceptible to the more disturbing side of change as epitomised by western popular culture. This culture has seduced young Malays in a way which has alarmed the Malay community. Ali<sup>12</sup> suggests that this modern and urban Malay psyche is constructed of a superficial understanding of Islam and Malay culture, while adopting the superficial

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<sup>11</sup> NEW STRAITS TIMES., Oct. 27th., 1996., p.14.

<sup>12</sup> ALI, R., 1992., p.96.

aspects of a Western culture. The Malays seem not to be able to distinguish their own culture and values from the West. This new generation of Malays have not only abandoned the values and ethical system of their ethnic group they have conformed to the values and ethics which are unsuitable for them.

A male head teacher at a NSS considers the future as yet another social dilemma for Malays:

*'....I guess in the future, due to the drastic and progressive development in Malaysia, ethnic Malays are certain to achieve their targets in economic sectors, but there are also side effects of this pursuit. I would categorize these into three social dilemma such as western, Malaysian and corporate social influences. The western influence is already here...and to stay, the society is familiarised and well adapted to it...The Malaysian influence is slowly penetrating the society, especially ethnic Malays, how far can they tolerate the idea of one race for Malaysian addition, how far the other ethnic groups can accept the Malay culture and norms as the core for the future social structure in Malaysia. Finally, the Corporate influence ... this is new, its influences are yet to be seen. However, the idea of exploring the economic potential internally and globally is big and it has the potential of driving ethnic Malays from their cultural and religious values.'*

The researcher feels that although encouraging feelings are felt amongst ethnic Malay pupils towards Malay achievements in economic sectors, *'the not so good feelings'* and dissatisfaction remain, especially where pupils have started to compare the achievements of Malays with those of non-Malays in Malaysia and the new social dilemmas of the Malays.

#### **9.3.4 Pupils Perceptions Towards the Achievements of Malays In Education**

Pupils' perceptions of the achievements of Malays in education is the focus of subquestion RQ E, as follows: *E4: What are the perceptions of ethnic Malay pupils towards the achievements of Malays in education?*

Table 9.4 shows the four selected items which relate to pupils' perceptions of the achievements of Malays in education. The results indicated that most of the pupils established a positive trend between their perceptions and the items on the achievements of Malays in education. The results tend to cluster around the strongly agree (SA) and agree (A) categories. The items include pupils' perceptions of the Malays' value of education, Malay dependence on government support, Malays' achievements as

compared to non-Malays, and the Malays' education preference. All items were measured on a Likert scale.

**Table 9.4: Distribution of pupils' perceptions of Malay achievements in education**

Malays' Achievements in Education	RESIDENTIAL (N=770) (% and raw data)					NORMAL (N=338) (% and raw data)				
	AS	A	DA	SDA	NC	AS	A	DA	SDA	NC
a) Value highly of Education	42.2 (325)	44.4 (342)	11.4 (88)	1.3 (10)	.6 (5)	32.5 (110)	57.7 (195)	7.7 (26)	1.2 (4)	.9 (3)
b) Dependence on Government Grants	33.6 (259)	44.7 (344)	16.5 (127)	3.5 (27)	1.7 (13)	30.5 (103)	44.4 (150)	20.4 (69)	3.0 (10)	1.8 (6)
c) Left Behind in Educational Achievements	24.7 (190)	52.1 (401)	16.8 (129)	5.3 (41)	1.2 (9)	31.4 (106)	37.3 (126)	16.6 (56)	13.0 (44)	1.8 (6)
d) Prefer Social Science over Science and Technology	22.6 (174)	53.1 (409)	18.2 (140)	3.2 (25)	2.9 (22)	21.9 (74)	54.4 (184)	16.9 (57)	3.0 (10)	3.8 (13)

Key: AS = Strongly Agree; A = Agree; DA = Disagree; SDA = Strongly Disagree; NC = No Comment

The majority of pupils in RSS (86.6 percent) and the majority of pupils in NSS (90.2 percent) perceive that Malays *value education very highly*. Pupils in RSS also believe that Malays are *still dependent on government grants* (78.3 percent) *left behind in terms of educational achievements* (76.8 percent) and *still prefer to study subjects of social sciences over science and technology* (75.7percent). While pupils in NSS perceive that Malays are *still dependent on government grants* (78.3 percent), *prefer social science subjects over science and technology* (76.3 percent),), and *are left behind in terms of educational achievements* (68.7 percent).

In the small group discussion (SGD), pupils of both schools agree that education for ethnic Malays would be better in the future than today. Pupils believe that ethnic Malays will be given more opportunities in higher education, and they will begin to achieve better in the science and technology fields. Pupils feel that in the future, ethnic Malays will be less dependent on government grants for their education. Education will be a competition, and will be based on merits not a '*quota system*', as is in place at present. Pupils believe that in the future, because of '*intellectual explosions*', Malaysia will be

exporting expertise, especially to third world countries. Pupils also agree that in the future all universities and colleges will be corporatised, and only the best amongst these institutions will survive. This is a capital theory argument, where in a laissez-faire society, everything is based on supply and demand to the very optimum. Pupils believe that with this new concept of higher learning, only the good universities will be able to compete, and better graduates can be produced.

With reference to RSS, pupils and head teachers agree that the RSS should be expanded, and the number of schools should be increased. They feel that RSS which have strong science and technology tradition will help to increase many Malays in this field. They agree that the Malays are less interested in science and technology due partly to the fact that many normal secondary schools are not equip with good facilities and teaching staff in science and technology. RSS have all the necessary infrastructure for science and technology to attract many Malays in the field. Some of the comments made by head teachers on the importance of the RSS for ethnic Malays are as follows:

*A male head teacher of a NSS says: '....Historically, the system was established for ethnic Malays, and has proven to be a success and thus it should be maintained and expanded in the future. Many Malay leaders came out of this system and many more are expected from it..we are not promoting polarisation...but we cannot escape from providing ethnic Malays with the best education. The RSS has proven to promote the socio-economic mobility of ethnic Malays. Without RSS, the imbalances between ethnic groups would still remain, as before independence. Even with the RSS, still non-Malays have succeeded more than ethnic Malays in education.'*

*A female head teacher of a RSS says: '....RSS are good for ethnic Malays. Here they have learned how to discipline themselves...time-management, and they appreciate the importance of education. There are good facilities and the RSS environment is conducive to learning. Here the pupils are inculcated with the spirit of nationalism...and I believe this is the main ingredient for a leader.'*

There is no doubt that the RSS system has contributed tremendously to the betterment of ethnic Malays for several decades. The government has spent some amount of money to finance several important projects, so as to establish a centre of excellence in education in the RSS. The projects include Centre of Information Technology, computerization, and the upgrading of facilities, especially science and technology laboratories. Funding is also given by the corporate sector, especially for the academic excellence of the RSS.

However, there are several aspects of the system which can be improved upon in the future. Many head teachers believe that the utmost improvement will be a change in the concept of the system, which is now more or less like a 'factory line'. Prior to independence, the system was established primarily to cater for the needs of the British Government. Later, in the early 70s, the system was supposed to produce more science and technology pupils. Thus, each time there is a change in government policy, the RSS is supposed to cater for these needs.

Head teachers believe that RSS should be maintained as science and technology schools with better and clear directions in their objectives. They agree that staff members of the schools should undergo in-service training especially in teaching and information technology. Head teachers also agree that RSS should encourage pupils to take active part in leadership training programme especially during school's holidays. This training should be a joint programme between the RSS and various government agencies. The Head teachers hope that this programme will encourage ethnic Malay pupils to understand and to realize the objectives of the government.

There is nothing wrong with the education policy, but most Head teachers feel that the concept of the RSS should also reflect the long term objectives of ethnic Malays. For example, although the development of leadership qualities is mentioned as part of the RSS objectives, only small efforts have been made to accomplish this aim. On the objectives and achievements of the RSS, the Head of the RSS Unit states:

*'....Our aims and objectives are concentrated more on academic excellence. We would like to see pupils in the RSS achieve 100 percent grade 1 and below 15 units in SPM. We have not achieved this objective...in fact there are six schools in the RSS which still have an achievement level of below 100 percent in SPM....We do not have enough time for other aspects of the objectives and aims of the system...thus, we encourage the establishment of alumni in each school under the RSS. These alumnae may have the capability of enhancing the other aims and objectives of the RSS, for example, by creating a network among its members. This is a good exercise for ex-students in their professional endeavours and also for the image of the RSS...and some of them have also contributed to the school's funding and the activities of their old schools.'*

In establishing the need to excel in academic achievement, the RSS may have disregarded the importance of producing pupils who are socially acceptable to the society. The Head of the RSS Unit refers to this phenomenon of lack of socially acceptable behaviour

among Residential Secondary School pupils as '*pruning the bonsai tree*'. Pupils in the RSS are expected to excel academically, but at the same time, as compared to pupils in the NSS, they are not exposed to society. Although, programmes are followed, such as the visit to the Aerospace camp in Kazakhstan, international student-exchange, and international cultural programmes, these are purposely undertaken to compliment the existing academic objectives of the educational programmes. Thus, according to the Head of the RSS Unit, pupils in the RSS are pruned to excel in academics, and have never had the chance to grow up '*normally*', unlike pupils in the NSS.

Although the RSS is praised for its contribution to society, a new trend in education is emerging among youngsters and their families. This new trend involves the increasing intake of non-Chinese pupils into Chinese Primary Schools (*CPS*). In 1995/96, 35,000 Malay pupils were enrolled in the CPS. Parents of ethnic Malays, when asked the reasons for enrolling their children in CPS, stated that they believed their children would excel in Mathematics, and will be able to communicate in Mandarin. Mandarin is seen as the lingua-franca of the region, and of the world in the future<sup>13</sup>. Thus, what will be the effect of this on the RSS in the future is yet to be seen. One clear issue will be the selection process especially entry requirement to RSS. Most pupils of RSS today are selected from the national primary school which use Bahasa Melayu as medium of instruction.

### **9.3.5 Pupils' Perceptions of the New Malay**

Pupils' perceptions of the idea of a New Malay is the focus of subquestion RQ E as follows: *E5: Who is the New Malay?*

This question was answered by pupils during small group discussion (*SGD*). Pupils were required to define their idea of '*New Malay*' from their perceptions and understanding. The question is important in the context of pupils' perceptions of the Malays in the future, especially in their psychological and behavioural perspectives. The idea of '*New Malay*' arose when the vision of a developed nation by 2020 became a national objective

in the development planning of the government. The Malays feel that in accordance with the vision of a developed nation, they would have to change their attitudes, behaviour and perceptions for their own good.

Pupils in RSS define the 'New Malay' as a person who could disassociate themselves from negative traditional beliefs and colonial thinking. This person would have a great self-confidence, be open-minded, visionary, optimistic and charismatic. In addition, a 'New Malay' would be able to extract and combine all the positive values of western and eastern civilizations in their personal development. A group of female pupils in RSS posits that:

***'....A New Malay is a person who is aware of all the changes happening around them. They would be a person of versatility, easy to adopt to the new way of life. He is aware of the advances of cultures that are peculiar to his society, but never fanatically against it. He is mature and open-minded but never loses grip of his roots and beliefs. Psychologically, he is very confident of his targets in this life. He is not a superhuman but he is not a mediocre either. He is someone who is proud of his roots and optimistic in this life.'***

While, pupils in NSS define the 'New Malay' as a person who can make the change from backwardness to a progressive and better life. This person would have great self-confidence, be open-minded, visionary and ready to try new things in life. Furthermore, this person would feel less inferior than other ethnic groups in Malaysia. The New Malay would not be hesitant in their undertakings, and would not be afraid to compete with other ethnic groups in the future. A group of male pupils in NSS posited that:

***'....A New Malay is not afraid of the future, even though all the privileges of today are to be stripped from them. A New Malay is a person of great confidence and not dependent on government grants and subsidies. He is a person who is proud of himself, and works hard to fulfil his objectives in life. He is an intellectual and also a technocrat. He is educated and mature in his decisions. He knows what is to be learned from the west, and what is good for his society. A New Malay is also someone who is 'Islamic' but not fanatic. Religion and culture are the two important attributes of a new Malay.'***

Pupils' perceptions of the 'New Malay' indicate their future outlook for the new challenges in Malaysia. They projected positive and progressive images of Malays, which were not stereotypical of the group at present. Head teachers of both the RSS and NSS, believe that the new Malay represents a person with visions for better advances in the future. The New Malay is a person who is proactive and excels in his works. Similarly



to the pupils' perceptions, Head teachers believed that the '*New Malay*' would maintain his ethnic identity and religious values, but would be tolerant and open to other ethnic groups and religions.

#### **9.3.6 Pupils' Perceptions Towards Malay Leadership In 2020**

Pupils perceptions of the Malays leadership in the year 2020 is the basis of subquestion RQ E as follows: *E6: What are the perceptions of ethnic Malay pupils of the Malay leadership in 2020?*

This question was answered by pupils during small group discussion (*SGD*). Pupils were asked to give their perceptions of the Malay leadership in the future, based on their understanding. The question is important in the context of pupils' perceptions of Malays in the future, especially in terms of leadership.

Pupils in RSS believed that Malays will maintain their leadership in line with developments in economics, politics and education in Malaysia. The Malays should aim to balance their influences in material and spiritual aspects by the year 2020. In addition, pupils in RSS perceived that Malay leadership in 2020 would reflect good values, either eastern, religious or family values. Leadership in the future would also respect Islamic teachings and practices as the fundamental basis of society.

Pupils in NSS also perceived that Malays will maintain their leadership position in the developed Malaysia in the year 2020. They believe that the future Malay leadership should promote '*one nation, one race for all Malaysians*', which negates the understanding and toleration of all ethnic groups. Pupils also believed that Islam will remain the fundamental and basis of this new society in the future.

Pupils in RSS and NSS agreed that the future leadership of the country will be based on Islamic teachings and values. However, they disagreed on the '*extremism*' within the different sects of Islamic society. They hope that Malays leadership will not fall into this category. They prefer a leadership which promotes harmony in a multi-ethnic society,

and which can works to unite various ethnic-groups. They believed that leadership in the future will be more responsible, honest, rational, caring, charismatic, visionary and open-minded. Finally, they hope to maintain a parliamentary and monarchistic type of government in Malaysia.

#### **9.4**    **Summary**

This chapter discussed the results of major research question RQ E. The results indicate that there was little difference in answers given by pupils in RSS and NSS. The main outcome is that pupils in RSS and NSS have high hopes for the better and greater achievements of Malays in politics, economics and education. The pupils also hope that Malays will remain in leadership positions in Malaysia. They perceived that the leadership of the Malays will change with time and the development of the country.

The next chapter (*Chapter 10*) will discuss the conclusions and recommendations of this research.

## CHAPTER 10

### CONCLUSIONS and RECOMMENDATIONS

#### **10.1 Introduction**

This chapter presents the main conclusions of this research discussed in context of the research questions stated in Chapter 1. It also discusses the implications of the results for further research in the field of social psychology, especially in the field of educational leadership.

#### **10.2 Overview**

This thesis investigated the perceptions of ethnic Malay pupils towards leadership in Malaysia. The study focused on the ethnic Malay pupils of Residential Secondary Schools. The study was conducted using survey methods. The results were analysed using quantitative analysis (*Statistical Package for the Social Science (SPSS) and chi-square analysis*) and qualitative analysis (*categorization and comparison*). The results in the study were presented in terms of descriptive and frequency of percentages.

The research questions were conceived in a framework, which took into consideration the relationship between School Based Variables (*SBV*) in particular pupils, head teachers and the education officer at the Ministry of Education and, Influencing Variables (*IV*) such as politics, economics and social subsystems and government. Thus, in this study the perceptions of ethnic Malay pupils towards leadership were realised in relation to the effect of School Based Variables and Influencing Variables. The relationship between these variables (*SBV and IV*) and the focus on pupils' perceptions towards leadership was shown in the Conceptual Framework in Chapter 5.

### **10.3 Summary of the Results**

The research has achieved its aims and objectives as stated in Chapter 1 (*see section 1.5*). The first aim as stated in the section was achieved through documentary analysis which were provided in Appendix 2 (*Description of Schools in the Research*). Many schools especially the RSS have stated the importance of developing leadership values amongst their pupils as proven in the schools' aims and objective documents. Second, the research set out to identify leadership qualities, problems and the expectations of the educational authority, head teachers, and pupils in developing leadership qualities. These aims were achieved through the results of the analysis in Chapter 8 and Chapter 9. Pupils could identify leadership in general and also in terms of leadership in Malaysia. Pupils could also identify problems in developing leadership especially in the case of a multi-ethnic society in Malaysia. Chapter 8 and Chapter 9 also gave some of the expectations of educational authority, head teachers and pupils in developing leadership in Malaysia.

In the view of the sensitive nature of the research, there were *limitations* in this study. The researcher has to acknowledge the importance of issues that were regarded as sensitive in the multiethnic society like Malaysia. Several issues especially those which are under the scrutiny of Internal Security Act (*ISA*) such as the protection and privileges for the Malays, *Bahasa Melayu*, religion and customs of the ethnic groups and the citizenship issues were carefully considered in this research. The researcher also feels that the time limit that was given for the Small Group Discussion sessions and the interview sessions was too short. The time limit and the cost factors have somewhat affected the results of this research.

The results of the research can be summarized according to the stated research questions as follows:

### **10.3.1 What are the Perceptions of Ethnic Malay Pupils Towards Education**

There appear to be little difference between the perceptions of pupils in RSS and NSS in terms of education. Pupils perceived education positively in five important areas, such as perception towards school culture, reasons for choosing a school, schooling, the level of skills learnt in schools and professional ambitions. The results show that education has served to develop the positive perspective and attitude amongst pupils for the betterment of Malays. The results of this section are discussed in brief, as follows:

- (1) The majority of pupils in RSS and NSS perceived academic competitiveness as being an important aspect of school culture. However, pupils in both schools also indicated the highest negative response to the item concerning the level of attention given by school authorities to pupils' problems. The implication of the result is that more consideration and time should be given to pupils' problems by the school authorities in the future (*see section 7.3.1*).
- (2) The majority of pupils in RSS and NSS also perceived that their reasons for choosing a school were related to the capability of the school system to develop their future. Pupils perceived school and education to be the catalyst for their future development, especially in the context of personal and societal development (*see section 7.3.2*).
- (3) The majority of pupils in RSS and NSS also expected schools to enhance their aims to further their study at the highest level. The results show the importance of education and schooling for ethnic Malay pupils in terms of obtaining a better life in the future (*see section 7.3.3*). These results were related to the reasons for choosing a school, as discussed in section 7.3.2.
- (4) The majority of pupils in RSS and NSS also perceived that learning is an important skill learned in school. Again, the results show a relationship to sections 7.3.2 and 7.3.3. However, the results show that leadership was the skill pupils have learned least in school. The implication of these results is that schools

must achieve a balance between academic achievements and personal development for pupils (*see section 7.3.4*).

- (5) The majority of pupils in RSS would choose to become engineers, as compared to pupils in NSS who cited teaching and entrepreneurship as their ambitions. The results show that the majority of pupils in RSS have good feelings and a high level of confidence in science and technology related professions as compared to pupils in NSS who indicated a preference for social science and business related professions (*see section 7.3.5*).

The results from this section show that education and schooling are perceived as important aspects in Malay aims and objectives for leadership. Pupils in RSS and NSS found that education and schooling could help them to achieve a better future, especially in terms of personal and societal development.

#### **10.3.2 What is the Selection Process of Ethnic Malay Pupils in Residential Secondary Schools**

The selection of pupils into Residential Secondary Schools was examined on the basis of pupils' socio-economics status (*SES*), examination results (*UPSR and PMR*) and demographic area (*urban and rural*). The results in this section indicate the criteria of selection used by Residential Secondary Schools system. The results show that the majority of pupils selected into RSS came from a high SES background, were high achievers in national examinations and lived in urban areas (*see section 7.4*). The results of this section were somewhat different from the aims stated by the RSS, which was supposedly established for pupils from low SES backgrounds, high achievers in national examinations and from rural areas. However, the results serve to strengthen the argument posited in this research that RSS were actually established for the small elite groups in the country.

### 10.3.3 How Do Residential Secondary Schools Operate

The Residential Secondary Schools are administered directly by the Residential Secondary Schools' Unit at the Ministry of Education, Malaysia. The school system can be divided into five categories: (1) all boys schools, (2) all girls schools, (3) co-educational schools, (4) religious schools and, (4) special project schools for the hardcore poor. At present, there are thirty nine residential secondary schools in Malaysia. The schools follow the Integrated Secondary School Curriculum (KBSM) similar to normal secondary schools, but emphasis is given to science and technology subjects (*see section 7.5.1*). The Residential Secondary Schools are financed by the Ministry of Education, Malaysia. In 1997, the government allocated RM122 million (£31 million) for RSS to cover expenditure, especially for lodging and food (*see section 7.5.2*).

The Residential Secondary Schools have established four specific objectives: (1) to excel in education, (2) to excel in developing pupils' personality, (3) to excel in leadership and, (4) to excel in patriotism. Residential Secondary Schools have been accepted as the government's human resources generator of the Malays. The schools are capable of producing professionals and experts in areas as demanded by the government. For example, 15 centres of excellence in engineering were established to cater to the demand for 33,000 engineers requested by the government by the year 2020. Residential Secondary Schools also place emphasis on religious and ethnic values, through the curriculum, so as to produce good pupils with acceptable personalities. Some of the objectives were to produce pupils who are '*God-fearing*' and '*Believers*', pupils with strong religious ethics and pupils who are always '*thankful to God*' in their work. In terms of leadership, pupils at Residential Secondary Schools were expected to develop a sense of '*self-realization*' in the context of Malay culture and values. This is important in the context of developing pupils' patriotism for future Malay leadership.

The results show that residential secondary schools have become important educational institutions for Malays, especially for the future of Malay leadership. Residential Secondary Schools have received special attention from the government, especially in their organizational structure. They have been independent and free of intervention from

the Schools Division at the Ministry of Education and the State Education Department, which could be '*too bureaucratic*' in their administration. Residential Secondary Schools will continue to be important for Malays in the future.

#### **10.3.4 What are the Perceptions of Ethnic Malay Pupils Towards Leadership**

Pupils' perceptions towards leadership appear to show little variation between Residential Secondary Schools and Normal Secondary Schools. Pupils' perceptions of leadership were positive in five important areas, such as their definitions of leadership, perceptions of the skills of a leader, perceptions of the factors affecting leadership, perceptions of the characteristics of a leader, perceptions of their model of a leader and perceptions of the effect of a leader has on them. In addition, the study also examined pupils' demographic variables in relation to selected leadership statements. The results of this section are discussed in brief, as follows:

- (1) The majority of pupils in RSS and NSS perceived leadership to be defined in terms of a behavioural paradigm in social psychology. The majority of pupils in both schools perceived successful leadership to be based on the ability and responsibility of a person who holds the leadership position. Pupils in RSS and NSS rejected the argument of early social psychology theorists that leadership was a legacy of the elite. However, pupils agreed that the 'sultanate system' is an important legacy of leadership in Malaysia, as the system is seen as the element which can unite the Malays in the future (*see section 8.3.1*).
- (2) The majority of pupils in RSS perceived cooperation to be an important skill of a leader, as compared to pupils in NSS who perceived language to be an important leadership skill. Pupils differed in their perspectives as a result of the different emphases in school cultures and climates in RSS and NSS (*see section 8.3.2*).
- (3) The majority of pupils in RSS and NSS perceived religion to be the most important factor affecting leadership. These results are an indication of the strong



influence of religion in Malay values and culture. The main implication of this section of the study is that Islam will become an important factor affecting Malay leadership in the future (*see section 8.3.3*).

- (4) The majority of pupils in RSS and NSS perceived responsibility as an important characteristic of a leader. This result shows the importance of environment and social culture and, the influence they have on the characteristics of a leader (*see section 8.3.4*).
- (5) The majority of pupils in RSS and NSS saw Prime Minister Dr. Mahathir to be their idea of a model leader. The results show that pupils were proud of his leadership, especially in bringing development to Malaysia and championing the aims and objectives of Malay leadership (*see section 8.3.5*).
- (6) The majority of pupils in RSS perceived their idea of model leader to have affected their self-esteem and the majority of pupils in NSS perceived that their idea of a model leader had affected their self-confidence. The two elements affected the psychological well-being of the pupils and their intentions to strive for a better future (*see section 8.3.6*).
- (7) The results of this section show the relationship between demographic variables and selected leadership statements. The results in this section were analysed using Chi-Square analysis to show the statistically significant relationship between the statements and demographic variables in the study. Primarily, the results show that a statement such as '*A Leader is an Intellectual*' is related to ***type of school, age, SES and a pupil's position in a school uniform group***. Secondly, the results show that a statement such as '*A Leader is Always a Good Communicator*' is only related to ***gender***. Thirdly, the results show that statement such as '*A Leader is Always a Religious Person*' is only related to ***demographic area***. Finally, the results show the statement such as '*A Leader is Always a Man*' is related to ***gender, age, and demographic area*** (*see section 8.4*).

The results show that pupils perceive leadership to be important for the Malays, especially in the context of Malay survival in the multi ethnic-society of Malaysia. Pupils perceive leadership to be most related to the behavioural aspects of the concept, as indicated in the study.

#### **10.3.5 What are the Perceptions of Ethnic Malay Pupils Towards Malay Leadership in Malaysia**

There appears to be little variation between the perceptions of pupils in Residential Secondary Schools and Normal Secondary Schools in terms of Malay leadership in Malaysia. Pupils perceived Malay leadership to be positive in six important areas, such as perceptions of Malay problems, perceptions of the Malay achievements in politics, perceptions of the Malay achievements in economics, perceptions of the Malay achievements in education, perceptions of the '*New Malay*' and perceptions of the Malay leadership in year 2020. The results are discussed in brief, as follows:

- (1) The majority of pupils in RSS and NSS perceived drugs to be the biggest problem facing Malays at present. In addition, pupils in both schools showed concern about the decline in Islamic values and the increase of western culture amongst Malay youth. Pupils have cited these two aspects as the reasons for the deterioration of Malay values and the increase in social disease in contemporary Malay society (*see section 9.3.1*).
- (2) The majority of pupils in RSS and NSS perceived Malay to be tolerant of non-Malays in politics. The results show that pupils in both schools believed that there was a sense of togetherness and harmony among ethnic groups in Malaysia. However, pupils were very concerned with the increase of '*money politics*' and the level of political corruption among Malays, which will endanger the leadership of Malays in the future (*see section 9.3.2*).

- (3) The majority of the pupils in RSS and NSS perceived that Malays have achieved relatively well in the economic sectors. Pupils believed that there is an increasing number of Malays amongst entrepreneurs and business people. However, pupils still believed that the government needs to intervene to help Malays in the areas in which they are still not competent in comparison to non-Malays. Pupils were also concerned with the imbalance development which has led to the increase in social disease and problems, especially for the Malays (*see section 9.3.3*).
- (4) The majority of pupils in RSS and NSS perceived education to be important for the progress and development of the Malays. Pupils agreed that the Residential Secondary Schools system should be expanded in the future to cater for more ethnic Malay pupils. Pupils also agreed that tertiary education should be expanded and made available for more ethnic Malay pupils (*see section 9.3.4*).
- (5) The majority of pupils in RSS and NSS perceived the epitome of the 'New Malay' to be a person who could change from a state of backwardness into a visionary with high self-confidence and self-esteem, and who would be open to changes which parallel development in Malaysia. Pupils believed Islam and Malay values to be the basis which constitutes the 'New Malay' (*see section 9.3.5*).
- (6) The majority of pupils in RSS and NSS also perceived that Malays will continue to maintain their leadership roles in politics, economics and education in the year 2020. However, Malays should promote the importance of 'one race, one nation' for Malaysia in the future. Again, pupils in both schools believed that Islam and Malay culture and values will play important roles in leadership in the year 2020 (*see section 9.3.6*).

#### **10.4 Conceptual Framework Revisited**

The conceptual framework of this study was reviewed in the light of the key results of this research. The results show that pupils' perceptions towards leadership are affected not only by School Based Variables (*SBV*) and Influencing Variables (*IV*) as mentioned earlier in this chapter and Chapter 5 but also by the external groups such as parents and school alumnae that can be categorized under Influencing Variable (*IV*). Thus, the researcher feels that more in-depth study on ethnic Malay pupils perceptions, in particular towards Residential Secondary Schools, should be taken to complement this research.

Future research in pupils' perceptions towards leadership should include parents and old boys and old girls alumnae in Residential Secondary Schools. The results show that the perceptions of pupils towards leadership were also affected by parents' aspirations and alumnae support for the Residential Secondary Schools. This was indicated by the pupils in the questionnaire, especially on the question of the factors affecting leadership and also in the interview sessions with the head teachers and education officer at the Ministry of Education. In the early conceptualization of this research, the researcher wanted to include parents and alumnae in the study. However, these variables were dismissed due to a lack of cooperation and trust from parents and alumnae. The researcher was also limited by time constraint and bureaucratic procedures, and therefore was forced to reject these variables.

Residential Secondary Schools' alumnae support many of the school programmes and activities. Today, many of the old boys and girls of Residential Secondary Schools are professionals and leaders, either in politics or economic sectors. These people have been involved in many of the Residential Secondary Schools programmes and activities, either in terms of financial or moral support of the system. Thus, the researcher feels that it is appropriate to include them in any future studies, especially in the context of their aims and objectives for Residential Secondary Schools and Malay leadership.

The researcher also feels that any future studies on pupils' perceptions of leadership will be more interesting in terms of research methodology. The researcher would argue that the survey method that was adopted in this research could be more interesting in terms of observation in the field study. The researcher feels that future research would require the researcher to be more involved with the pupils in Residential Secondary Schools. This means a better and more in depth study of the system and the pupils. This is important in the context of understanding the psychological and social effects on pupils in the system. In this study, the researcher found that small group discussions helped to examine the perceptions of pupils towards leadership. Thus it is important in future studies that the small group discussions (*SGD*) or interview sessions with pupils are exploited to the maximum. Such changes in the methodological research would enable the researcher to examine the effect of the leadership of transformation on pupils.

The major questions on the values and ethics of leadership in Residential Secondary Schools, especially the effects of culture, attitudes and self-esteem must be the major feature of future research. Bass<sup>1</sup> asserts that the study of leadership, which commonly uses survey and laboratory studies, will extend increasingly to a wider array of research methods, and the issues will be broadened by the cross-fertilization of interests of the behavioural, social and political sciences. In addition, contributions to the fields of both substance and methods will increase from non-American sources, particularly from Europe and Asia.

### **10.5 Implications for Wider Issues**

The results of this research may serve as a basis for further research on leadership, in particular the study of ethnic Malays in Malaysia. Future research in leadership and its application may need to look into extrapolation from the past, societal change, new technologies and new paradigms.

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<sup>1</sup>

BASS, B., M., 1990., p.879.

First, the researcher would have to look at the extrapolation of aspects of leadership from the past. For example, methodological research in leadership has been established by trends which began after the Second World War. More integrated field and cross sectional studies are needed for future studies in leadership. Secondly, the study of leadership is influenced considerably by what is happening in the society. For example, forms of government and economic system began changing in the 1980s such as Iran, China and the Soviet Union. Concern about corruption, ecological disasters, business and wealth accumulation and development have also caused a change in the attitude and perceptions of the society at large. Thirdly, new technologies, such as personal computers, interactive programming and inter-network open up possibilities of new research methodology and issues in leadership. Finally, there is the possibility of new paradigms, which can affect both future methods and the content of leadership study arising in the future.

#### **10.6 Further Research**

Research on leadership has concentrated on the relationship between leaders and followers, especially in organizations such as political and business institutions. Research to date has ignored the importance of the study of leadership amongst pupils in educational settings. For example, researchers have been less interested in the study of how pupils understand the relevant aspects of leadership and their interpretations and conceptions of leadership. Many researchers have only concentrated on the behavioural aspects of leadership. For example, Van Fleet and Yukl<sup>2</sup> trained pupils to code over 2,500 entries for each of the 23 behaviour categories of military leaders, while Misumi and Peterson<sup>3</sup> describes the multidimensional scaling method used for quantitative analysis and categorization of leadership behaviour and its effects.

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<sup>2</sup> VAN FLEET, D., D., & YUKL, G., A., 1986.

<sup>3</sup> MISUMI, J., & PETERSON, M., F., 1985., p.198-223.

Knowledge of leadership is important and essential for the development of better perceptions and attitudes towards the organizational and societal structure of a nation. This research has shown that many pupils have doubts on the process of leadership, due to a lack of specific background knowledge needed to interpret the information and ideas of leadership. For example, many pupils were limited in their interpretation and understanding of leadership, in particular in the context of Malay leadership. Pupils found that it was difficult to disassociate their perceptions and understandings of leadership from the circumstances and situational backgrounds of the country. More specifically, transformational leadership, like charismatic leadership, may attract strong feelings of identification from subordinates. The results in this study show that ethnic Malay pupils have strong feelings for and to identify with such leaders. However, results from past research which adopted empirical studies, did not really support the theory. Much more still needs to be done, for example cross-sectional and integrative approaches should be adopted. Major questions such as can leaders transform followers?, How much faith and trust do followers have on a leader?, and What are the effects of culture and values on leadership?.

This research has indicated that there is a need for a greater understanding of pupils' perceptions and the formulation of ideas on leadership. The extent to which such ideas are shaped by information acquired through formal sources such as school aims, objectives and curriculum, and informal sources like the influence of media also need to be examined. Many of the consistencies in pupils' conceptions appear to replicate the objectives and aims of schools and also those proposed by the mass media. Thus, the government has played a major role in inculcating norms and conceptions of leadership amongst pupils in Malaysia. These results clearly indicate the importance of the government in transforming leadership for ethnic Malay pupils in Malaysia. More research seems to be necessary to detect whether this corresponds with the manifestation of the same kind of ideas in different ethnic groups in Malaysia. In addition, studies must be carried out on the extent to which this will influence the integrity and harmony of multi-ethnic society in Malaysia, especially for future generations.

This research has also shown that pupils' ideas can be diverse and complex, although they are presented only with a certain degree of regularity. It also shows that the genesis of such ideas, and the sources from which they may originate, are profound and obvious. Further research is needed so as to better understand the role of educational policy, schools and curriculum which have influenced the perceptions of ethnic Malay pupils towards leadership. When dealing with the idea of leadership, which cannot be manipulated or experimented upon, pupils appear to identify with well known issues and events, such as the struggle of Malays for ethnic survival and for Malay leadership. These issues have been assumed grounds of similarity between the two types of school.

At the core of the results lies the most fundamental question on the process of identification and the role of similarity in constructing pupils' ideas of leadership in Residential Secondary Schools and Normal Secondary Schools. In this research, there are indications that pupils may not simply replicate the objectives and aims of Malays for leadership, but it appears that pupils' analogies derive from inference about leadership and from their knowledge and experiences of familiar issues in Malaysia. The question about how '*perceptions*' of these issues, such as the Malay struggle for survival and leadership are related, is important in understanding the role of similarity in pupils explanations. Here, research on leadership can examine the ethics and values which are in accordance with truth. Do pupils' perceptions morally conform to the majority opinion and societal rules, rather than universal principles of justice, morality and truth? Or, are pupils' perceptions towards leadership merely the basis of an academic study, without significant practical usage for their future development? The researcher believes the study of leadership to be more than just an academic exercise. The researcher believes that such studies have contributed to the betterment and development of mankind.



## **10.7 Summary**

This chapter discussed the conclusions and recommendations for the research. The researcher feels that the study of leadership in the context of ethnic Malays needs to take into consideration the culture and values of the society. The study of leadership is important, especially in the multi-ethnic society and development of Malaysia. Pupils are the best source for the study because they are the future generation of leaders. Pupils' perceptions of leadership may be indicative of further actions and measurements that need to be taken by the authorities. In this study, results have shown that Residential Secondary Schools will remain important in fulfilling Malays' aims and objectives, and thus better actions and measurements must be taken to ensure the enhancement and development of leadership qualities amongst all pupils.

## **APPENDIX 1: PILOT STUDIES**

### **A.1.1 Introduction**

Two pilot studies were conducted for the purpose of this research. The pilot studies were conducted using two pupils' samples in Malaysia and the United Kingdom. The studies were conducted over a period of one year, which gave time for the researcher to revise the instruments and conceptualise the research. The first pilot study was conducted between July and August 1994 in Malaysia, while the second pilot study during the Christmas break of 1995 in the United Kingdom.

### **A.1.2 Objectives**

The main objective of the pilot studies was to try out the instruments that would be used in the final data collection phase. The instruments were used to examine the perceptions of the pupils, the head teachers and the education officers on leadership in Malaysia. These pilot studies can help the researcher with the wording of the questions and also with the procedural matters such as the design of a letter of introduction, the sequence of the questions and the reduction of the non-response rate. In this research, piloting was an exploratory stage and it was primarily concerned with the conceptualization of the research problem.

### **A.1.3 Design of The Pilot Studies**

The survey method was used in this research. The instruments used in the survey of these pilot studies were as follows:

- (I) Questionnaire for the pupils
- (II) Small Group Discussions for the pupils
- (III) Interviews with the head teachers and the educational officers.

In the early stage of the research, information and data was gathered from two important sources, namely; a review of the literature on leadership and education and the researcher's own experience gained whilst working as an understudy lecturer at the Department of Education, International Islamic University Malaysia (IIUM).

The primary data were gathered from the survey instruments which consisted of structured questionnaire, unstructured interviews and small group discussions which were designed according to the concept of leadership and education in the literature review. In addition, secondary data was supplemented by an examination of school records and the researcher's own observations.

With regard to the researcher's experience, he has been involved in some of the research projects carried out by the Department of Education at the International Islamic University Malaysia which include: (1) *The Study of School Excellence - A Case Study of Ten Excellence Schools in Peninsular Malaysia*, (2) *The Effectiveness of Islamic Education in Religious Schools in Peninsular Malaysia* and, (3) *The Incultation of Values in Integrated Secondary Schools Curriculum in Peninsular Malaysia*. Such early exposures to the research works and various related experiences have given the researcher the knowledge needed to analyse and apply the information and data in these pilot studies.

### **A.1.4 Preliminary Draft of The Survey Instruments**

The research proposal (first pilot study), including the survey's instruments such as the questionnaire, unstructured interview lists and small group discussion task, were submitted to the Education Planning and Research Division (EPRD) at the Ministry of Education, Malaysia in April 1994. Permission was granted by the EPRD in July 1994 to conduct the pilot study in one of the Residential Secondary Schools in the state of

Kedah. Fortunately, EPRD only required some modifications, in particular the small group discussion task with the pupils, because it was considered to be too time consuming in view of the research proposal as a whole. The researcher was not encouraged to engage the pupils in outdoor activities, as stated in the proposal. Rather he was asked to conduct the task in the classroom.

#### **A.1.5 Translation of The Survey Instruments**

Before submission, the researcher conducted the first round of the translation stage with the help of Malaysian research students at the University of London. The procedure of *back translation* was adopted. The instruments were translated from English to *Bahasa Melayu* to English. The second round of the translation stage involved colleagues at the Department of Education at the International Islamic University Malaysia (IIUM). Throughout these two stages, the researcher gave emphasis to the structure of the instruments, in terms of its conceptual equivalence, grammar, objective and application.

At the first stage, the instruments were translated from English to *Bahasa Melayu* by the researcher and Malaysian research students at the University of London. At this translation stage, the researcher literally translated the first version of the instruments from English to *Bahasa Melayu*. After revising the items, the researcher found some difficulty in finding a direct translation for some of the terminologies used in English. The researcher had also sent a few copies of the first version of the instruments to Malaysian research students at the University of London. Only two translated copies were returned in complete *Bahasa Melayu* text. After the two copies were received, the researcher compared the copies with his own. The second version of the instruments in *Bahasa Melayu* was then produced.

The second version of the instruments were then sent to the Department of Education at the IIUM for modification and clarification on issues related to *Bahasa Melayu Baku* (Standard Malay Language). This is important since the researcher and the Malaysian research students did not use *Bahasa Melayu Baku* in their translation. The second version was examined by colleagues who taught *Bahasa Melayu* at the Department of Education. Again, emphasis was given to the structure and application aspects of the instruments. This second version was then re-translated into English by the researcher's colleagues who taught English at the same department, without any reference to the original English version of the instruments. The third version of the English and the improved second version of *Bahasa Melayu* instruments were then sent back to the researcher for another comparison. During the completion of each step, the researcher consulted the translators involved to resolve some of the inconsistencies in the translated versions. It was only when the translator as well as the researcher were satisfied that the translated version was equivalent in every way to the original English version that the instruments were ready to be applied to the pilot studies.

#### **A.1.6 Outline of Analysis**

These pilot studies used descriptive analysis for the results. In these studies, the results were presented by raw frequencies. In addition, a qualitative approach was also used in the studies. The results were categorized and presented in table of frequencies. The trends were then analysed by the researcher for corrections and modification for the final fieldwork.

#### **A.1.7 First Pilot Study**

After permission had been granted by Education Planning and Research Division (EPRD), the researcher returned to Malaysia and made an arrangement to conduct the pilot study with officers at the Residential Secondary Schools Unit at the Ministry of Education, Malaysia. The researcher was allowed to conduct the pilot study at only one of the Residential Secondary Schools in the state of Kedah. The first pilot study was then carried out from July 18th 1994 to August 20th 1994 at Sekolah Menengah Abdul Halim (SMSAH), Jitra, Kedah.

The school is a Co-Educational Residential Secondary School but boys and girls are separated in their living quarters, canteen and other school amenities. However, pupils are not segregated in the classroom and for academic activities. In 1994, the school's population were 46 percents boys and 54 percents girls, all of whom were either from ethnic Malays or other indigenous groups.

In this pilot study, the researcher was permitted to carry out the study on only one class in the school. The permission to conduct the study was approved by the Residential Secondary Schools Unit at the Ministry of Education, Malaysia and the Head teacher of SMSAH.

#### **A.1.7.1 Process and Procedure of The Pilot Study**

The researcher conducted the pilot study with full cooperation from the school authorities. In the pilot study, the researcher administered the questionnaire by himself for two teaching periods approximately eighty minutes duration. In the first ten minutes prior to the session, the researcher briefed the pupils on the procedures to fill in the questionnaire. The procedures were also printed in *Bahasa Melayu* on the first page of the questionnaires. During the sessions, pupils were allowed to ask questions regarding the questionnaire. The researcher also reminded the pupils that the questionnaire was not a test of their achievement, but rather was intended to gather data on pupils' perceptions of leadership. There was also full cooperation from the teachers, although they were absent from the class during the sessions.

#### **A.1.8 Questionnaire**

All items in the questionnaire were posed in the form of open-ended type of question. The questionnaire was based on three different parts as follows:

- (I) Pupils' Biodata and Socio-Economic Status
- (II) Pupils' Perceptions Towards Ethnic Malays' Achievements
- (III) Pupils' Perceptions Towards Leadership

##### **A.1.8.1 Overview of The Results**

In general, pupils found no difficulty in answering the questionnaire. The questionnaire was simple and easily understandable for almost all the pupils. Most of the pupils answered all items in the questionnaire. The researcher found that time was the only concern in this pilot study. Due to the subjective nature of the questionnaire, pupils found that the time allotted was too short. Thus, the researcher felt that the questionnaire must reflect a balance between the subjective and objective nature of the items in the next stage of the field work.

#### **A.1.9 The Results**

##### **A.1.9.1 Pupils' Biodata and Socio-Economic Status**

This particular aspect examined pupils' background and socio-economic status. The results were presented as raw data in table of frequencies.

Table A.1 shows the distribution of pupils according to gender, age group and demographic area. Most of the pupils were female (12 girls), below the age of seventeen (20 pupils) and from the urban area (13 pupils). The results show that the sample population was represented by more girls and pupils from the urban areas.

**Table A.1: Pupil's Gender, Age Group and Demographic Area**

No. Of Pupils (raw data)	Gender		Age		Demographic Area	
	Male	Female	<17yrs	>17yrs	Urban	Rural
N=20	8	12	20	-	13	7

Table A.2 shows the distribution of incomes of the pupils' parents. It was found that most pupils' parents earned over RM1501(13 pupils). The results show that most pupils came from a lower-middle and middle class family.

**Table A.2: Parent's Income**

No. Of Pupils (raw data)	Parent's Income	
	<RM1500	>RM1501
N=20	7	13

Table A.3 shows the distribution of pupils' examination scores and their participation in extra-curricular activities in school. The results show the examinations' scores at two levels, namely the Lower Secondary Examination (*Peperiksaan Menengah Rendah*) and the Primary School Evaluation Test (*Ujian Peperiksaan Sekolah Rendah*). In both examinations, all pupils exhibited high scores (*6As and 2Bs*) in the PMR (20 pupils) and high scores (*4As*) in the UPSR (20 pupils). In terms of participation in extra-curricular activities, most of the pupils participated as ordinary member in school's society (12 pupils) and ordinary member in school's uniformed group (13 pupils). The results show that high achievers were selected to attend the school.

**Table A.3: Pupil's Examination Scores and Participation in Extra-Curricular Activities**

No. Of Pupils (raw data)	PMR		UPSR		School's Society		School's Uniformed Group	
	High Score	Low score	High Score	Low Score	Committee Member	Ordinary Member	Committee Member	Ordinary Member
N=20	20	-	20	-	8	12	7	13

#### A.1.9.2 Pupils' Preferences

This part of the questionnaire was concerned with pupils' preferences in terms of ambition, national aims and objectives and ethnic Malays in general. The results were presented in table of frequencies.

Table A.4 shows pupils' ambitions according to various professions. Most pupils chose professions which were related to either scientific and technical occupations such as, engineer, medical practitioner and aircraft pilot (14 pupils) or those related to business and entrepreneurship such as accountant, law, teaching and politics (6 pupils). The results conformed to the aims and objectives of the RSS to produce more scientists and technical professionals. In addition, the results also show that the pupils were motivated by the government's campaigns and Residential Secondary Schools' objectives to increase professionals amongst ethnic Malays in the future.

The other interesting aspects was the number of pupils who chose business and entrepreneurship as their future professions. This illustrates that pupils were willing to compete in a *laissez-faire market*, which was mainly

dominated by other ethnic groups in Malaysia. The results also reveal the hidden aims of the Residential Secondary Schools to develop competitiveness, willingness to take risks and to nurture creativity amongst the pupils.

**Table A.4: Pupil's Ambition/Job Preference**

Ambition/Job Preference N=20	No. Of Pupils (raw data)
Accountant	5
Engineer	4
Business/Entrepreneurship	3
Medical Practitioner	3
Aircraft Pilot	2
Lawyer	1
Lecturer	1
Politician	1

Table A.5 shows the way in which pupils perceived national aims and objectives. The four national aims and objectives cited in the table were provided by pupils in their answers. Most pupils hoped that Malaysia would become *a developed nation* by the year 2020 (10 pupils). This hope parallels to the aims and objectives set by the government in its '*Vision 2020*'. The pupils supported the present government's aspirations to develop the country industrially by the year 2020.

The pupils also expressed the need of the material/physical development programmes to correspond to the increase awareness and development of religious and the national values. The pupils found that it was important to balance the material development and religious and national values in the country, especially when the development of religious and national values could become the greatest buffer that would protect the Malays against the alarming rate of social diseases and moral degradations in the process of industrialization in Malaysia.

**Table A.5: Pupil's Perception Towards National Aims and Objectives**

National Aims and Objectives N=20	No. Of Pupils (raw data)
To Become Developed	10
Hold on to Religious and National Values	8
Peace, Stability and Harmony	2
To Be Respected Internationally	1

Table A.6 illustrates the perceptions of the pupils towards ethnic Malays, in general. The four perceptions noted in the table were provided by the pupils in their answers. Most pupils perceived ethnic Malays to be successful in all aspects of their lives (9 pupils). Again, the results conformed the current government's aims to restructure the society through the provision of opportunities for ethnic Malays in the economic and education sectors. Here, education has been the lever for upward mobilization for the ethnic Malays and those in the developing countries. In addition, pupils perceived ethnic Malays to be united, competent and respected compared to the other ethnic groups.

**Table A.6: Pupil's perception Towards Ethnic Malays**

Perceptions Towards Ethnic Malays In General N=20	No. of Pupils (raw data)
Successful	9
United	6
Competent	4
Respected	1

#### **A.1.9.3 Pupils' Perceptions Towards Ethnic Malays' Achievements**

This section shows pupils' perceptions towards the achievements of ethnic Malays in politics, economics and education. The results were presented in table of frequencies.

Table A.7 illustrates pupils' perceptions towards ethnic Malays achievements. The results show that pupils found the achievements of ethnic Malays to be unsatisfactory in politics (10 pupils), economy (17 pupils) and education (13 pupils). Pupils felt that ethnic Malays were less progressive, with shortfalls in areas such as economy and education. These two areas were controlled and monopolized by the other ethnic groups. Although the pupils felt that the achievements of ethnic Malays in politics were encouraging, they thought that there were still many things to be done. For example, the pupils believed that ethnic Malays must be united in politics. Recent development in politics show that divisions within ethnic Malays are basically in the fundamental political beliefs. The obvious differences are ideological and political objectives and, opposing political platforms between religious and nationalist Malays.

On the other, pupils were very concerned with the achievements of ethnic Malays in economic and education sectors. In the context of economy, the pupils noted the ongoing capitalization of the country's wealth in the hands of the foreigners and the other ethnic groups. Although more opportunities were available for ethnic Malays after the introduction of the National Economic Policy (NEP), the pupils remained concerned with the lack of ethnic Malays involvement in this field. They were worried that if ethnic Malays were still trailing behind other ethnic groups in terms of prosperity and wealth, racial tension might again arise, as was the case with the 13th of May 1969 riots. Finally, the pupils felt that only a small number of ethnic Malays appeared to rise up the education ladder. The pupils felt that more opportunities, such as more residential schools, scholarships and grants should be given to the ethnic Malays to balance their achievements with the other ethnic groups.

**Table A.7: Pupils' Perceptions towards Ethnic Malays' Achievements**

Achievement of Ethnic Malays N=20	No. of Pupils (raw data)		
	Satisfactor y	Unsatisfactor y	No Comment
Politics	10	10	0
Economics	2	17	1
Education	6	13	1

**A.1.9.4 Pupils' Perceptions Towards Leadership**

This section of the questionnaire referred to the pupils' definitions of leadership, the attributes and model of a leader. The results were presented in table of frequencies.

**A.1.9.4.1 Definition of Leadership**

In the questionnaire, the pupils were asked to define leadership. The pupils found it difficult to define leadership as a concept and to relate it to general usage. However, the pupils were more comfortable to discuss many aspects of leadership in politics, economy and education. The pupils perceived that there was a relationship between leadership and power. They believed that leadership could be reflected in the apparent phenomena of power in '*plural/multi*' society in Malaysia.

The readily available concept of political and economic power in multi-ethnic society influenced pupils' identification of leadership phenomena in Malaysia. Pupils defined leadership in the context of the separation of the political power of ethnic Malays and the economics power of ethnic Chinese.

The results also show that pupils' perceptions towards leadership were related to the influences of small group phenomena such as peer pressures and relationship which were prevalent in the development of leadership amongst pupils in Residential Secondary Schools. However, the pupils could not see the obvious leadership structure within the school system. The pupils also agreed that leadership was particularly important to ethnic Malays as it constitutes part of the ethnic Malays' struggle to become equal with other ethnic groups in politics, economy and education. In addition, pupils also found that leadership was also related to the participation of pupils in the extra-curricular activities in schools. The pupils also believed that many of the present ethnic Malay leaders were actively participated in extra-curricular activities throughout their student years. Such experiences enabled them to embark upon leadership roles successfully and effectively.

Table A.8 shows pupils' choices of a model leader. Most pupils (11pupils) chose the Prime Minister, Dr. Mahathir, as their favourite leader. The pupils believed that the visions and works that were designed and implemented by the Prime Minister were meant for the betterment of ethnic Malays. They also agreed that Dr. Mahathir has generated a sense of responsibility, especially among the younger generation and the confidence to look forward to the brighter future of Malaysia. Prophet Muhammad was also chosen by the pupils as a model leader. The Prophet had been influential and successful in the spreading of Islam and in establishing the first Islamic state.



**Table A.8: The Model Leader**

The Model Leader N=20	No. of Pupils (raw data)
Dr. Mahathir	11
Prophet Muhammad	8
Saddam Hussein	1

Table A.9 cites the characteristics of a leader as perceived by pupils. The characteristics of a leader based upon the chosen model leaders in Table A.8. In Table A.9, the pupils expressed that their ideal leaders must carried eight essential characteristics of a good leader such as bravery, efficiency, fairness, tolerance, responsibility, honesty and intelligence. Pupils also believed that these characteristics could reflect a leader's determination to stay in power and enhance the confidence of their supporters.

A leader is always being portrayed as someone who is very brave, not only physically but also spiritually in the Eastern world. The characteristics cited by the pupils represent some of the attributes of an '*authoritarian*' leader as portrayed in the Eastern world. In the Eastern world, a leader must be braved to display his/her authority to the fullest in order to win respect of the society. However, this does not imply that a leader is free to dictate a society, or to rule inhumanely.

**Table A.9: Leader's Characteristics**

Characteristics of A Model Leader N=20	No. of Pupils (raw data)
Brave	5
Efficient	3
Dedication	3
Fairness	3
Tolerant	2
Responsible	2
Honesty	1
Intelligent	1

#### **A.1.10 Small Group Discussion (SGD) (Appendix 3)**

The Small Group Discussion was carried out over one teaching period approximately forty minutes. The pupils were divided into three groups.

Table A.10 shows the distribution of pupils participating in SGD. The pupils were divided into three groups representing, group A (6 boys), group B (6 girls), group C (2 boys and 6 girls). Pupils were expected to discuss the questions as a group and answers were supposed to reflect the group's effort.

**Table A.10: Pupils' Groups (N=20)**

Group (raw data)	Male	Female
A	6	0
B	0	6
C	2	6

**A.1.10.1 Process and Procedures of SGD**

The researcher briefed the pupils on the task. The pupils were asked to give opinions on the selected statements through group work. The pupils were given forty minutes to discuss the task. The selected statements were as follows:

- (1) A Leader is Always An Intellectual
- (2) A Leader is Always A Good Communicator
- (3) A Leader is Always A Male

**A.1.10.2 Trend of the Results**

The results obtained were descriptive in nature. They were presented to illustrate the discussions which took place and to highlight the similarities and differences of opinion between the groups.

Table A.11 reflects the groups' opinions of the selected statement '*A Leader Is Always An Intellectual*'. All the three groups agreed that a leader must come from an intellectual background. It was agreed that a leader with an intellectual ability would be able to make good decisions to solve national problems, lead the country effectively and inspire the younger generation. The groups posited that it was important for a leader to be an intellectual (*knowledgable and skilful*), especially when confronting with the challenges and problems of the world. Thus, the groups highlighted the strong relationship between intellectual ability (*such as academic achievements and work performances*) and the ability to lead. This was evident in the examples of good leaders cited by the groups. Among those chosen were Dr. Mahathir, Mahatma Gnadhi, Abraham Lincoln and Lee Kuan Yew, all of whom have good academic records.

The tendency of the groups to associate leadership with intellect is common in many parts of the world. In Malaysia, the intellectuals either secular or Islamic scholars (*ulama*) attained the highest respect in the society. The groups also believed that a leader must have a good knowledge of religion. They argued that religion taught oneself to become a good and responsible person to the society. Thus, the groups believed that a person with a good religious background would always be responsible and accountable for his or her deeds, not only to God but also to humankind. This belief can be traced back to the influence of Islamic teachings which emphasize the need to elect a leader among those who fear God (*Allah*) and those who are intellectuals. In contemporary Malaysia, as a result of the '*Islamic Revivalism*', Islamic teachings are associated with the development of leadership of the country. This has affected the perceptions of the pupils of the future leaders.

**Table A.11: Group opinion of ‘A Leader Is Always An Intellectual’**

Group	Opinion
A	with a good academic background, a leader's decisions will not easily be influenced. He/she can have a better vision or plan for the future
B	with a good academic background, a leader will be a model and an exemplary for future generation. He/she will work efficiently and have lots of good ideas
C	with a good academic background, a leader will be more ‘open-minded’. He/she will make better and wise decisions

Table A.12 shows groups’ opinion of the statement ‘A Leader Is Always A Good Communicator’. All the three groups agreed that communication skills are important for a leader. The groups agreed that a leader with a good communication skills is able to interact effectively, attract voters and become a good public figure. The groups also agreed that communication skills must include the basic skills of speaking, writing and listening and information technology skills, such as computer literacy. The groups believed that a leader with a good communication skills can attract voters and convey his or her message to the public effectively. Moreover, with a good communication skills, a leader would have a better chance of portraying his or her image both internally and internationally. The groups asserted that the future leaders of the country should not only become leaders of Malaysia, but also successful leaders of the world.

**Table A.12: Group Opinion of ‘A Leader Is Always A Good Communicator’**

Group	Opinion
A	the ability to communicate effectively in the public is important for a leader such as the Prophets
B	communication skills of a leader will attract voters and pupils such as a good politician and a good teacher
C	communication skills important for a leader who is a public figure

Table A.13 outlines groups opinions of the statement ‘A Leader Is Always A Male’. In this case, there was disagreement between the three groups. Group A and Group C agreed that a leader must be a male. This was based upon their strong belief that a woman’s place is always at home, taking care of the family. They argued that women were lack of leadership qualities, such as self-esteem, self-confidence, courage and decisiveness and, were therefore less able to face their tasks in the work place. These results show that in many cases, although there were many girls in the group, the dominant male figure would influenced the girls’ decisions. For example, some boys in Group C were able to influence the opinions of the girls in reaching the group’s decision. Pupils also agreed that leadership is a natural process, and thus conforms to the idea that a man is predestined to become a leader. The pupils believed that leadership is inherited by men who are chosen, either by the will of God, or by the society.

On the other hand, Group B disagreed that a leader must be a male. The group agreed that men and women were created equal. They believed that women can do a job as well as any men can, and sometimes even better. The pupils gave examples of some of the successful women in the country and internationally. They also felt that given ample time and support, women can become just as successful as men in leadership. This can be seen in the current educational trends in Malaysia. Girls sometimes equal or exceed the number of boys in schools, including Residential Secondary Schools. In many university campuses, women outnumbered men

in admissions. In many cases, girls achieved better grades than boys in national examinations. In addition, the structure of the society has moved from the traditional views on keeping girls at home to more liberal views of making more opportunities available for girls in education.

**Table A.13: Group Opinion of '*A Leader Is Always A Male*'**

Group	Opinion
A	a leader must be a male because he is more responsible and firm in his action. Women cannot become leaders because they are too emotional and less capable in confronting a task
B	men and women are equal. The problem is men do not understand women. Good examples of good women leaders are Margaret Thatcher and Corazon Aquino
C	men are firm in their actions. Men as leaders are durable compared to women. Women can become leaders in certain situations. They are emotional, soft and easily influenced by others. For example hysteria affects girls rather than boys

### **A.1.11 Interviews**

Two interviews were also carried out during the pilot study. The purpose of these interviews was to gauge how far the instruments could be adopted in the next field work. The interviews were constructed and executed in an exploratory manner. The two interviews were:

- (1) Head teacher
- (2) A parent of one of the respondents

#### **A.1.11.1 Overview Results of the Interviews with the Head teacher and the Parent**

In the interviews, the researcher found that he needed to ask more questions on how the schools and parents have effected the selection of pupils into the Residential Secondary Schools and on some of the leadership issues related to the Malays. From the interviews the researcher learned that the head teacher and the parent were confident of the abilities of the pupils. In addition, the interviewees expressed high expectations of the Residential Secondary Schools with regard to producing good and successful leaders. Finally, the head teacher and the parent agreed that a programme designed to produce a successful leader should be incorporated into the school system. Pupils should be encouraged to develop the skills of time-management, in addition to high standards of discipline and religious values. The head teacher and the parent believed that Residential Secondary Schools are capable of producing ethnic Malay leaders for the future and they have suggested that the system should be expanded..

### **A.1.12 Second Pilot Study: Ex-RSS Pupils at The University of London**

The second pilot study was conducted in London during the Christmas break, December 23rd 1995 to December 31st 1995. The pilot study focused on 20 ex-pupils of Residential Secondary Schools who were the first year students at various colleges of the University of London. The purpose of the second pilot study was to detect and remove any ambiguities in the survey instruments and to ascertain the range of possible responses in the study. The study was mainly targeted at the pupils' comprehension of the questionnaire, especially in the structure and language usage. The respondents were asked to determine the usefulness of the items in the questionnaires, with particular attention to its suitability to the ethnic Malays' culture and the psychology of the Residential Secondary Schools. The responses from the ex-pupils were then collected and some modifications were made to the questionnaire.

#### A.1.12.1 Overview of The Responses

The rate of return from the second pilot study were 16 out of 20 respondents. The researcher had to ensure that all respondents explored every aspect of the questionnaires, especially its suitability for testing in Residential Secondary Schools.

Table A.14 shows the responses collected from the second pilot study. The results show that the items in the questionnaire were suitable to be tested in the field work. The students agreed that the term '*leadership*' ought to be changed to '*leader*'. They also commented that the structure of the questionnaire should be simplified especially the numbers of questions and the numbering system. They also suggested that the total amount of time given for the questionnaire should be double the amount suggested in the early proposal. The students also suggested that the researcher conduct the questionnaire in the afternoon, after school hours or during the weekends. All of these suggestions were observed by the researcher during the final field work phase of the study, as elaborated in Chapter 6.

**Table A.14: Ex-Pupils Responses to Items in The Questionnaires**

Gender		Response		Comments			
Male	Female	Suitable	Unsuitable	Structure	Language		
				Good	Bad	Good	Bad
10	6	16	-	16	-	16	-

## **APPENDIX 2**

### **A2.1 Description Of The Residential Secondary Schools Selected For The Study**

#### **a) Malay College Kuala Kangsar (MCKK)**

During the Conference of Malay Rulers (DURBAR) in Kuala Lumpur in 1903, Sultan Idris of Perak voiced his opinion of the British Education Policy in the Federated Malay States. The Sultan suggested that more positive and direct measures should be implemented by the Colonial Office to prepare ethnic Malay pupils for better education in the view of a successful Malay States in the future. Mr. R.J. Wilkinson, Inspector of Schools in the Federated Malay States agreed with the Sultan's view and also voiced his opinions that it was important to provide education for ethnic Malays that would equip them with the skills to be actively participated in the administration of the Federated Malay States. The school which would provide such facilities was founded on 2 January 1905 and was known as the Malay Residential School until 11 December 1909. Since that time it has been known as the Malay College Kuala Kangsar. In the early stages of its establishment, the school was meant to train the children of ethnic Malay aristocrats and elites for Colonial Civil Service (CCS) in Malaya. Mr. William Hargreaves was given the responsibility of Head teacher of the first residential school in Malaysia. The school was to be based on the system and style of 'public schools' in England.

World War Two disrupted the British education policy in Malaya in many ways. After the war, due to the growing social and political awareness of the ethnic Malay, the British were forced to loosen the entry requirements to the College, making access available not only to the children of aristocrats but also to children of all social levels. The aim of the school to provide a good education and to produce ethnic Malays who would later lead the country towards prosperity and harmony remained the same. Today, this is one of the most prestigious of all boys' schools in the country. There four main objectives of the college are:

- to produce pupils of academic excellence;
- to produce citizens of excellence in terms of discipline, responsibility, and behaviour;
- to produce leaders of excellence in terms of spirituality, vision, bravery, intellectualism, and of a high international standard;
- to produce citizens of excellence in terms of patriotism, respect and tolerance of all ethnic groups and social status.

In 1996, approximately 631 ethnic Malay pupils, from Form One to Form Six, attend the college. Out of this population, 281 pupils are in Forms Four and Five. In 1995, the college achieved a 100 percent success rate in the Peperiksaan Menengah Rendah (PMR) or Lower Secondary Examination and the Sijil Pelajaran Malaysia (SPM), which is equivalent to the GCSE level in Britain. In extra-curriculum activities (1995), the school obtained several excellence awards, including the Malaysian Schools Rugby Tournament, the State Cricket Tournament, the State Football Tournament, the Royal Speech Contest, the Science Quiz and the Star Quiz Quest. All in all, the college is one of the success stories of ethnic Malay education.

#### **b) Tunku Khursiah College (TKC)**

Proposal for an ethnic Malay All Girls Residential School was forwarded in 1941. The proposal was given full support by the DURBAR conference. The school was to be developed along the same lines of the Malay College. The school was opened in 1947 in Kuala Lumpur and was known as the Malay Girls College. In 1962, the establishment moved to Seremban, Negeri Sembilan and it became known as the Tunku Khursiah College in commemoration of the first Malaysian Queen after independence in 1957. In the 1960s, approximately 400 pupils were attending the college. In 1996, the total has increased to 625 pupils. Out of this number, approximately 273 pupils are in Forms Four and Five. The four main objectives of the college are:

- to produce pupils of spiritual excellence;
- to produce individuals of excellence in knowledge, academic achievement and leadership;
- to produce highly motivated pupils who will strive for excellence;

- to improve the school's climate for pupils of excellence.

The college achieved excellent results in PMR (100 percent) and SPM (100 percent) in 1995. In the same year, the college also scored excellent results in extra-curricula activities, such as the Prime Minister's Trophy (English Debate Team), the English Drama Contest, the State Netball Tournament, the State Police Cadet Contest and the National Science Quiz.

**c) Kolej Islam Sultan Alam Shah (KISAS)**

This is one of the earliest Religious Secondary Schools in the country, and in South East Asia. It was established after Moslem scholars from South East Asia persuaded the federal government of the need for a religious secondary school in Malaysia. Sultan Alam Shah of Selangor agreed to set up the college in one of his palaces in Kelang, Selangor. When it was first established in 1956 the college was known as Malaya Islamic College, and was funded by Moslems in Malaysia and other parts of the world. In 1972, the administration and funding of the college was transferred fully to the Residential Secondary Schools Unit at the Ministry of Education. The college then became known as Kelang Islamic College. In 1989, the name was changed to Sultan Alam Shah Islamic College, in honour of its major donor. The college only accepted pupils with PMR qualifications. In 1996, 796 pupils attended the college. Approximately 612 pupils were in Forms Four and Five. The main objectives of the college were not made available to the researcher by the college authority. The college has a good reputation for producing religious scholars and leaders. However, many graduates did not specialize in Islamic studies, but chose to concentrate more in medicine and engineering courses at the university level. The college had result of excellence in SPM (100 percent) in 1995. In terms of extra-curricula activities, the college obtained excellence ranking in the National Royal Debate (Arabic Debate Team), the National Recitation of Al-Quran (Schools Unit) Competition, and the District Memorize Competition of Al-Quran.

**d) Sekolah Menengah Sultan Abdul Halim (SMSAH)**

This is a co-educational Residential Secondary School and was established in 1963. The school was officially opened in 1972 by the Seventh Malaysian King, who is also the Sultan of Kedah. The school was named after the Sultan. The school is situated in Jitra, a town in the state of Kedah, northern state of Peninsular Malaysia. In 1996, 623 pupils were attending the school. Out of this number, approximately 200 pupils are in Forms Four and Five. The school only caters for those pupils who intend to specialise in engineering and physical sciences at the university level. Thus, the pupils here have more exposure to physical and technical sciences, compared to the other RSS. The six main objectives of the school are:

- to nurture a high and constant learning interest amongst pupils;
- to nurture competitive attitudes amongst pupils in order to achieve excellence in academic and extra-curricula pursuits;
- to produce pupils who can fulfil religious, racial, and national aspirations;
- to inculcate the core values of the Residential Secondary Schools philosophy amongst pupils;
- to produce pupils of excellence in terms of leadership qualities;
- to inculcate a 'caring culture' through education.

The school achieved results of excellence in PMR (100 percent) and SPM (100 percent) in 1995. In extra-curricula activities the school also achieved excellence scores in the Prime Minister's Trophy (Malay Debate Team), the National Speech Competition, the Science Quiz, the State Softball Tournament, the State Netball Tournament, and the Chess Tournament.

**e) Sekolah Menengah Sains Cheras (SMSC)**

This is also a co-educational Residential Secondary School, established in 1973. This is one of the 'Special Project Schools' under the supervision of the RSS Unit at the Ministry of Education. The school is located in the Federal Territory, Kuala Lumpur. The majority of the pupils come from very poor families with income less than RM500 a month. The project was launched by the Deputy Prime Minister, Anwar Ibrahim, so as to promote educational opportunities for such poor pupils. In 1996, 639 pupils attended the school. Approximately 321 pupils are in Forms Four and Five. The main objectives of the school were not made available to the researcher by the school authority. This school has also achieved results of

excellence in PMR (100 percent) and SPM (100 percent). In extra-curricula activities, the school achieved excellent scores in the Under 18s Rugby Tournament and Under 15s Cricket.

## **A2.2 Description of the Normal Secondary Schools Selected for the Study**

### **a) Maahad Mahmud Puteri (MMP)**

This is an All Girls Religious College which was established in 1973. The college is located in Alor Setar, the capital of the state of Kedah. In 1996, 750 pupils were attending the college. Approximately 275 pupils were in Forms Four and Five. In 1996, the college achieved results of excellence in PMR (90 percent) and in SPM (90 percent). In extra-curricula activities the college is not as good as other schools in the study, although details were not made available by the college authorities. The main objectives of the school were also withheld by the college authorities.

### **b) Sultan Abdul Hamid College (SAHC)**

This college was established in 1908. During its early establishment, it was called the Government English School. In 1935, the school was renamed Sultan Abdul Hamid College, after the late Sultan of Kedah. The college is situated in Alor Setar, the capital of the State of Kedah. In 1996, 1451 pupils were attending the college. Approximately, 305 pupils were in Forms Four and Five. There three main objectives of the school are:

- to produce individuals of excellence;
- to nurture a love for religion and the country;
- to produce pupils of excellence in their ambition for success.

In 1995, the college achieved results of excellence in PMR (100 percent) and SPM (98.5 percent). In extra-curricula activities, in 1995 the college achieved a score of excellence in the State Athletic Tournament, the State Environmental Quiz, and the National Royal Speech.

### **c) Sekolah Menengah Jitra (SMJ)**

This is a co-educational normal secondary school, established in 1961. It is situated in Jitra, a town in the state of Kedah. In 1996, 1888 pupils were attending the school. Approximately 350 pupils were in Forms Four and Five. In 1996, the school achieved good results in PMR (90 percent) and SPM (80 percent). In extra-curricula activities the school had scores of excellence in the State Poem Contest, the State Drama Competition, the National Anti-Drugs Quiz, and the State Moslem Girls Guide Jamboree.



## QUESTIONNAIRE FOR PUPILS

### PERCEPTIONS of LEADERSHIP AMONGST ETHNIC MALAYS' PUPILS IN RESIDENTIAL SECONDARY SCHOOLS IN PENINSULAR MALAYSIA, IN THE CONTEXT of NATIONAL DEVELOPMENT

To the pupil,

The study is asking you to fill out this questionnaire in order to find out what you think of many aspects of the school. Your opinion is important and you can help the researcher to learn more about yourself and maybe improve the Residential Secondary Schools.

The purpose of this questionnaire is to learn more about the attitudes, values and aspirations of the Residential Secondary Schools community, as well as the impressions of leadership amongst ethnic Malay pupils. **The questionnaire is not a test.** It cannot and will not be used to evaluate individuals.

Your answers to the questionnaire are **completely confidential**. Your individual responses will not be examined by anyone in the school. Do not, therefore, sign your name or identify yourself in any way. **Do not hesitate to ask for help** when filling in the questionnaire. Thank you for your cooperation.

The questionnaire is divided into three sections.

Section I: Basic details about you

Section II: Perceptions Towards Ethnic Malays' Achievements

Section III: Perceptions Towards Leadership

Part I

NOTE: PLEASE COMPLETE ALL ITEMS BELOW

- |                                                                                                                                                                        |                                                                                                                                                            |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. What is your gender?<br>0 male<br>0 female                                                                                                                          | 2. How old are you?<br>0 over 17 years old<br>0 17 years old<br>0 16 years old<br>0 below 16 years old                                                     |
| 3. When were you admitted to this school?<br>0 1996<br>0 1995<br>0 1994<br>0 1993<br>0 1992                                                                            | 4. What is the type of school you are now attending?<br>0 SM Asrama Penuh<br>0 SM Sains<br>0 SM Agama Persekutuan<br>0 Maktab Tentera DiRaja               |
| 5. What was your score in 'PMR'?<br>A —<br>B —<br>C —<br>D —<br>E —                                                                                                    | 6. What was your score in the Penilaian Darjah Enam?<br>A —<br>B —<br>C —<br>D —<br>E —                                                                    |
| 7. Please indicate the monthly income of your parents?<br>0 RM 2001 and above<br>0 RM 1501 to RM 2000<br>0 RM 1001 to RM 1500<br>0 RM 501 to RM 1000<br>0 Below RM 500 | 8. Please indicate your permanent address, either:<br>0 Urban<br>0 Rural                                                                                   |
| 9. Name the club or society to which you belong?<br><br>_____                                                                                                          | 10. Name the school uniform group to which you belong?<br><br>_____                                                                                        |
| 11. What position do you hold in item 9?<br>0 President<br>0 Vice-President<br>0 Secretary<br>0 Treasurer<br>0 Committee member<br>0 Member                            | 12. What position do you hold in item 10?<br>0 Group Commander<br>0 Deputy Group Commander<br>0 Secretary<br>0 Treasurer<br>0 Committee member<br>0 Member |
| 13. What is your ambition?<br><br>_____                                                                                                                                |                                                                                                                                                            |

## Part II

NOTE: PLEASE COMPLETE ALL ITEMS BELOW

1. In your opinion, what is the immediate national aims and objectives of Malaysia?

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2. What is your opinion of the Malays in general?

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3. What is your opinion (please tick your answer) on the achievements of the Malays as follows:

	Satisfactory	Ranking Unsatisfactory	No Comment
i) Politics			
ii) Economics			
iii) Education			

## Part III

NOTE: PLEASE COMPLETE ALL ITEMS BELOW

1. In your opinion, what is leadership?

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2. Who is your favourite leader?

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3. What is the characteristic of a leader?

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Thank you for your cooperation.

SMALL GROUP DISCUSSION

**Instructions:**

*You are given forty minutes to solve the problem. Your answers should reflect your group's discussion.*

*Please write your group answer. This is not a test.*

**The Problems:**

What is your opinion of the following statements:

1) 'A Leader Is An Intellectual'

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2) 'A Leader Is A Good Communicator'

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3) 'A Leader Is Always A Male'

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*Thank you for your cooperation. If you have any inquiry please do not hesitate to ask the researcher.*

## QUESTIONNAIRE FOR PUPILS

### PERCEPTIONS of LEADERSHIP AMONGST ETHNIC MALAYS' PUPILS IN RESIDENTIAL SECONDARY SCHOOLS IN PENINSULAR MALAYSIA, IN THE CONTEXT of NATIONAL DEVELOPMENT

To the pupil,

The study is asking you to fill out this questionnaire in order to find out what you think about many aspects of the school. Your opinion is important and you can help the researcher to learn more about yourself, and maybe improve the Residential Secondary Schools.

The purpose of this questionnaire is to learn more about the attitudes, values, and aspirations of the Residential Secondary Schools community, as well as the impressions of leadership amongst ethnic Malay pupils. **The questionnaire is not a test.** It cannot and will not be used to evaluate individuals.

Your answers to the questionnaire are **completely confidential**. Your individual responses will not be examined by anyone in the school. Do not, therefore, sign your name or identify yourself in any way. **Do not hesitate to ask for help** when filling in the questionnaire. Thank you for your cooperation.

The questionnaire is divided into four sections.

Section A: Basic details about you

Section B: Attitudes of Pupils Towards Education

Section C: General Characteristics of Leadership

Section D: Opinions and Preferences of Pupils on:

I. Statements of Leadership

II. Attitudes and Opinions on Affecting Ethnic Malay Leadership Issues

III. Leadership and Students Preferences

Part A

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NOTE : PLEASE COMPLETE ALL ITEMS BELOW

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- |    |                                                     |    |                                                   |
|----|-----------------------------------------------------|----|---------------------------------------------------|
| 1. | What is your gender?                                | 2. | How old are you?                                  |
|    | <input type="radio"/> male                          |    | <input type="radio"/> over 17 years old           |
|    | <input type="radio"/> female                        |    | <input type="radio"/> 17 years old                |
|    |                                                     |    | <input type="radio"/> 16 years old                |
|    |                                                     |    | <input type="radio"/> below 16 years old          |
| 3. | When were you admitted to this school?              | 4. | What is the type of school you are now attending? |
|    | <input type="radio"/> 1996                          |    | <input type="radio"/> SM Asrama Penuh             |
|    | <input type="radio"/> 1995                          |    | <input type="radio"/> SM Sains                    |
|    | <input type="radio"/> 1994                          |    | <input type="radio"/> SM Agama Persekutuan        |
|    | <input type="radio"/> 1993                          |    | <input type="radio"/> Maktab Tentera DiRaja       |
|    | <input type="radio"/> 1992                          |    |                                                   |
| 5. | What was your score in 'PMR'?                       | 6. | What was your score in the Penilaian Darjah Enam? |
|    | A <input type="text"/>                              |    | A <input type="text"/>                            |
|    | B <input type="text"/>                              |    | B <input type="text"/>                            |
|    | C <input type="text"/>                              |    | C <input type="text"/>                            |
|    | D <input type="text"/>                              |    | D <input type="text"/>                            |
|    | E <input type="text"/>                              |    | E <input type="text"/>                            |
| 7. | Please indicate the monthly income of your parents? | 8. | Please indicate your permanant address, either:   |
|    | <input type="radio"/> RM 2001 and above             |    | <input type="radio"/> Urban                       |
|    | <input type="radio"/> RM 1501 to RM 2000            |    | <input type="radio"/> Rural                       |
|    | <input type="radio"/> RM 1001 to RM 1500            |    |                                                   |
|    | <input type="radio"/> RM 501 to RM 1000             |    |                                                   |
|    | <input type="radio"/> Below RM 500                  |    |                                                   |

9. Name the club or society  
to which you belong?

\_\_\_\_\_

11. What position do you  
hold in item 9?

- ☐ President
- ☐ Vice-President
- ☐ Secretary
- ☐ Treasurer
- ☐ Committee member
- ☐ Member

10. Name the school uniform group  
to which you belong?

\_\_\_\_\_

12. What position do you  
hold in item 10?

- ☐ Group Commander
- ☐ Deputy Group Commander
- ☐ Secretary
- ☐ Treasurer
- ☐ Committee member
- ☐ Member

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NOTE : PLEASE COMPLETE ALL THE ITEMS BELOW

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1. Do you think the following are probably generally true about this school?

Circle your answer by using the categories A,B,C,D and E.

- A Always
- B Most of the time
- C Sometime
- D Seldom
- E Never

- A B C D E Pupils are Friendly
- A B C D E Emphasis on Rules and Regulations
- A B C D E Emphasis on Religion
- A B C D E Cordiality of Teacher-Pupil Relations
- A B C D E Stringent Rules and Regulations
- A B C D E Very High Competition
- A B C D E Pupils' Problems Attended To
- A B C D E High Regard for School Traditions
- A B C D E Conducive Study Environment
- A B C D E Dedication of Teachers

2. How important are the following reasons for your choosing this school. Circle your answer by using the categories A,B,C,D and E below.

- A Always
- B Most of the time
- C Sometimes
- D Seldom
- E Never

- A B C D E Family's Desire
- A B C D E Selected to This School
- A B C D E Friends are Here
- A B C D E Relative was Here
- A B C D E Unqualified for Chosen School



- A B C D E      Teacher's Advice
- A B C D E      To Develop Future
- A B C D E      Teacher's Dedication
- A B C D E      The School is a Centre of Excellence
- A B C D E      Good Sports School

3. What are your expectations of schooling? Circle your answer by using the categories A,B,C,D and E below.

- A      Always
- B      Most of the time
- C      Sometimes
- D      Seldom
- E      Never

- A B C D E      Information on Careers
- A B C D E      Information on Politics
- A B C D E      Develop Self-Confidence
- A B C D E      Develop Public Relations Skills
- A B C D E      Develop Sense of Independence
- A B C D E      Develop Sense of Responsibility
- A B C D E      Develop Independence of Mind
- A B C D E      Develop Decision-Making Ability
- A B C D E      Expand Knowledge and Skills
- A B C D E      To Further Study Opportunities

4. What are the skills you have learned in school? Circle your answer by using the categories A,B,C,D and E below.

- A      Always
- B      Most of the time
- C      Sometimes
- D      Seldom
- E      Never

- A B C D E      Writing Ability
- A B C D E      Reading Ability
- A B C D E      Artistic/Aesthetic Ability

A B C D E	Athletic/Games Ability
A B C D E	Academic/Learning Ability
A B C D E	Scientific Reasoning Ability
A B C D E	Life Skills Ability
A B C D E	Leadership Ability
A B C D E	Ability to Make Friends
A B C D E	Self-Discipline Ability

6. What is your ambition in the future?

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Part C

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NOTE : PLEASE COMPLETE ALL THE ITEMS BELOW

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1. What is LEADERSHIP?

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.....

.....

2. What is the appropriate level of skills for a leader? Circle your answer by using the categories A,B,C,D and E below.

- A Always
- B Most of the time
- C Sometimes
- D Seldom
- E Never

- A B C D E Language Skills
- A B C D E Leader's Own Tasks Skills
- A B C D E Cooperative Skills
- A B C D E Leader's Group Task Skills
- A B C D E Tolerance/Flexibility
- A B C D E Communication Skills
- A B C D E Self-Confidence
- A B C D E Popularity
- A B C D E Problem Solving Skills
- A B C D E Management Skills

3. What are the factors affecting leadership? Circle your answer by using the categories A,B,C,D and E below.

A Always  
B Most of the time  
C Sometimes  
D Seldom  
E Never

A B C D E Religion  
A B C D E Friends  
A B C D E Peers  
A B C D E Books  
A B C D E Parents  
A B C D E Other Family Members  
A B C D E Teachers  
A B C D E Counsellors  
A B C D E Television  
A B C D E Self-Opinion

4. In your opinion, what is the characteristic of a leader?

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5. Who is your model leader?

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6. What is the effect of the model leader on your life?

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NOTE : PLEASE COMPLETE ALL ITEMS BELOW

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I. LEADERSHIP QUALITIES STATEMENTS

Please circle your answer by using the categories A,B,C,D and E below.

- A Strongly agree
- B Agree
- C Disagree
- D Strongly disagree
- E No comment

1. A B C D E 'A Leader is Always an Intellectual'
2. A B C D E 'A Leader is Always a Good Communicators'
3. A B C D E 'A Leader is Always a Religious person'
4. A B C D E 'A Leader is Always a man'

II. OPINIONS on the ACHIVEMENTS of ETHNIC MALAYS in POLITIC, ECONOMICS, and EDUCATION

Please circle your answer by using the categories A,B,C,D and E below.

- A Strongly agree
- B Agree
- C Disagree
- D Strongly disagree
- E No comment

1. What is your opinion of the following statements on the achievements of Malays in politics?
  - A B C D E Malays are dominant in politics
  - A B C D E Malays are united for the same political goals
  - A B C D E Malays are tolerant of other ethnic groups
  - A B C D E Malays practice a clean political game

2. What is your opinion of the following statements on the achievements of Malays in economics?

A B C D E      Malays are sharing Malaysia's wealth equally with other ethnic groups

A B C D E      Malays are sharing expertise in entrepreneurship with other ethnic groups

A B C D E      Malays' attitudes towards entrepreneurship are generally good

A B C D E      Malays are proud, with increasing numbers of successful entrepreneurs

3. What is your opinion of the following statements on the achievements of Malays in education?

A B C D E      Malays value education highly in their life

A B C D E      Malays are still dependent of government grants

A B C D E      Malays are still behind other ethnic groups in educational achievements

A B C D E      Malays are more interested in social sciences over science and technology fields

4. What is the most serious social problem facing the Malays today?

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## Appendix 6

### SMALL GROUP DISCUSSION

#### Introduction:

The year 1990 marks the official deadline of the New Economic Policy (NEP) that has shaped Malaysian economy and social planning since 1970. The form of policy that replaces the NEP is reflected in the recently announced National Development Policy (NDP), which signifies a new era in the nation's economic development planning and provides the policy agenda for the next ten years. In addition, NDP will set the pace towards achieving the status of a fully developed nation by the year 2020, not only in economic perspective, but also in all other aspects, that is what is popularly referred to as Vision 2020.

#### Instructions:

*You are given thirty minutes to solve the problem. Your answers should reflect your group's discussion.*

*Please write your group answer. This is not a test.*

**The Problems:**

As a future leader of the nation what is your opinion of the following questions:

1) What is your definition of a 'New Malay'?

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2) What is your opinion of the achievements of ethnic Malays in politics?

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3) What is your opinion of the achievements of ethnic Malays in economics?

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4) What is your opinion of the achievements of ethnic Malays in education?

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5) What is your expectations of ethnic Malays in the year 2020?

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6) What is your expectations of the leadership in Malaysia by the year 2020?

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*Thank you for your cooperation. If you have any inquiry please do not hesitate to ask the researcher.*

## INTERVIEW

Semi-structured questions will be asked on the following broad issues:

1. On the RSS
  - School's historical background
  - School's aims and objectives
  - School's organization structure
  - School's ethos
  - School's finance
  - School's curriculum
  - School's co-curriculum
  - School's policy
  - School's rules and regulations
  - School's pupils distributions of age, sex, and SES.
  - School's administration
  - School's staff; includes administrative staff and teachers
2. On Leadership
  - Leadership qualities inculcated in RSS
  - Leadership training and programmes in the RSS
  - Strategies in developing leadership qualities in RSS
  - Problems in developing leadership qualities in RSS
  - Relationship between the objectives of RSS and federal government and aspirations for the ethnic Malay
3. Issues on ethnic Malays in general
  - Perceptions of ethnic Malay towards politics, economics and social aspects in general
  - Suggestions to improve their achievements
  - New problems of ethnic Malay in future
  - Expectations of ethnic Malay of their future

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